ndly asserted by many, to be the very in view of the numbers of the minis. ethodist E. Church, and the hundreds.

inds, in other respectable religious dein the Valley-always known to be why has it been so unblushingly stated. ere " but two efficient ministers in the of Illinois?" and "but one in Missousimilar statements in reference to Kenand Indiana? And why has the Val-

and by so many different persons, (of ase, however,) been represented as a e," and to supply it with the means of

long, and unceasing calls have rung city, and from one end of New Eng-

other, and the pity and sympathies of

aning and unsuspecting portions of the

that the institutions of one order of

culled National or State institutions,_

e American, &c., or The Illinois, &c.?

wer and influence of the Roman Catho-

ers so carefully weighed, balanced and

cly by one denomination, and so much

sed, lest "the country should fall into

s?" Why in the "list of colleges in

States," are the Baptist, Methodist, and

ninational colleges, marked as such, but

terian or Congregationalist and State

put down as not denominational?-

Geography, p. 30, Hartford, 1835.) In

product of chance? Or, if it is not

roduct of design, then what can be the

sign? We will not take it upon us to

e questions, but would simply remark

to the whole, that these people are

habit of leaving important matters to

ld now respectfully submit it to the un-

ader, in view of all the facts stated,

have had justifiable grounds for say-

eved it was more the Methodists, than

holics in the Valley, who were the thorn

, with those who have felt for "this

And I appeal to every Western man, larly every Western Methodist preacher,

ther our ministers have been duly re-

those who have thus represented the

wever pious or learned, they have scarce-

ognized as ministers at all, until of late.

cometimes the case that we receive res-

atment from them, in places where we

n conclusion, take occasion to say, that

a great number of Western Presbyteri-

have not approved the course taken by

ds, to whom we have alluded; and that

the most intimate terms with a large

that people, and are always glad to greet

hristian brethren. We have acted with

ome of the benevolent operations of the

vill always be glad to do so on fair and

principles. I will also say, that there is

dividual of any denomination alleded to.

n we now have, or ever have had any

ifference, but it is purely and solely to

he stain thrown upon our country, and to the cause of truth, that I have written

that I have written so plainly. I have

ts. They will speak for, and vindicate

egard to our Presbyterian friends, we will

there is land enough, and work enough

Come on into our Western World;-

always be received with warm hearts by

tern countrymen. We only ask to be

fair footing, without taking, or granting

ive rights. We wish to cultivate that

kindness and charity, which should ever

ze every Christian community. And

we are permitted to enjoy our rights,

country is allowed to do the same, we

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s, when brought to the light.

ilent on this subject.

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do they act without a reason.

imposed upon.

Vol. IX. No. 6.]

BOSTON, WEDNESDAY, FEBRUARY 7, 1838.

WILLIAM C. BROWN, Editor.

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FOR ZION'S HERALD.

on it for the public eye. same phraseology is called common law.

gislative power of the church is vested in the such an exigency, and there is no other provided,

The duties of the bishops, so far as they relate the business of a conference whenever he will, and the business of an annual conference, and laid the conference must submit. wer conferences, differ from those of the president ity. The passages are as follows:or the uniform practice of the annual con- irksome and distressing." There being no law to be executed, no an grow out of the consideration or passage of refrain from this agitating subject."

nual conference alone must be competent to judge of the propriety of doing that business, as it alone is responsible for doing it. But the difficulty labored under by the bishop is, that if there be any thing wrong in the doing of such business, he is a partaker of the wrong, because he puts the question. This difficulty evidently results from the want of a correct conception of the relation which the bishop sustains to the conference, while he MONFERENCE RIGHT'S AND BISHOPS' RIGHTS. presides over its deliberations. He supposes his What are the rights of annual conferences, and acts and responsibilities, as altogether distinct from that are the rights of bishops as presidents of an- those of the conference; whereas, his acts and and conferences, are questions which have assum- responsibilities, are indispensable parts of the acts al an aspect deeply interesting to the whole Meth- and responsibilities of the conference, while he alist Episcopal Church. I rejoice to see the bold occupies the chair. The bishop and the conferand able manner in which these topics are han- ence are not two bodies acting separately, and havdied, in several of our denominational papers .- ing separate responsibilities. They compose on Discussion always elicits truth; and so firm is my body, and, therefore, their acts are the acts of the confidence in the soundness of our ecclesiastical conference, and the conference alone is responsieconomy, that I have no fears for its reputation, or ble for them to the General Conference. The assafety, when exhibited by the light of investiga- sembling of the members is not a conference, un-100. But should a fair and full investigation of less the bishop, or his substitute as provided for the system, make the discovery that my confidence by the Discipline, be present to preside. If the is not well founded, I should not regret it, as I bishop, while presiding over a conference, is a dishave no desire to be deceived. I have thus far tinct identity, and his acts and responsibilities are hest a silent, yet interested spectator of this con- his own, he should have a secretary of his own to tweetsy. I have at length, however, become so keep a journal of his acts; otherwise, there could filed with the spirit of the subject, that it has be no recorded testimony of his doings presented sached my finger ends, and I cannot longer re- for examination at the General Conference, the grain my inclination to embody my thoughts up- body to which he claims he is answerable for his acts as the president of a conference. But no The rights of annual conferences and the rights such provision is made. The conference, including of bishops, are limited. Neither possess absolute the bishop, appoints a secretary; and that secretanower; but both are restricted by certain laws, or ry records, as acts of the conference, whatever is mies of action. These laws, or rules of action, done, including the part done by the bishop; and are either such as have been enacted by an author- the records thus kept, are presented to the General zed legislative power, or such as are authorized Conference for examination, not as embracing the by usage, or common consent. The former an- acts of two distinct bodies, but of one body, viz. wering to what in legal phraseology is called stat- the Conference. The bishop, therefore, is not recogthe law, and the latter answering to what in the nized by the conference records, and consequently not by the General Conference, as a distinct iden The business of an annual conference is three- tity, or his acts as distinct acts, or his responsibilfold in its character; executive, judicial and delibe- ity as a distinct responsibility, while presiding over raise. The authority for the transaction of exec- a conference. Common sense would suggest min and judicial business, is derived from the when a conference was in session, and wished to Discipline—the statute law of Methodism; but the transact business of a purely deliberative characauthority for transacting deliberative business, is ter, that some provision should exist, by which the brived from usage, or common consent—the com- president could be obliged to do his part of that mon law of Methodism. The executive business business. In accordance with that suggestion, we ishe carrying into effect the provisions of the find exactly such a provision in the Discipline. It Dicipline for the maintaining of order in the min- provides that the bishop shall preside in our confer-

iny and the membership of the church, and for ences. To this rule there are no exceptions. A mending the work of God. The judicial busi- part of the duty embraced in the idea of presiding. sess is the trying of such members of the confer-is, to put questions, when they come regularly, and once as may be accused of immorality, or other in order before the conference. The moment maces against the rules of the church. The de- therefore, the conference entertains any question. brative business is the appointing of committees and is ready for action upon it, it becomes the imr various purposes, not provided for in the Dis- perious duty of the bishop to put it to vote. If he ipline, hearing, considering, and adopting or re- refuse to do so, he violates a plain rule of Disciecting reports presented by those committees, and pline, ceases to preside, and consequently is no also considering and adopting or rejecting resolu- more the president of the conference, during the tions relating to subjects of public interest. This pendency of that question, than if he were a thoudescription of business has always been done, by sand miles off. He virtually leaves the chair withall the conferences; and there is no power which out appointing a substitute, in which case, the Discan deprive them of the right to do it, but that of cipline provides that the conference shall elect a the General Conference. When that body speci- president by ballot, from among the presiding elfally prohibits the doing of such business in the ders. This appears to be the plain remedy, whenunual conferences, then, and not till then, will ever the bishop is disposed to arrest the business by he obliged to forbear doing it; as the only of a conference. If this be not the remedy for

bwa in the Discipline, are comprised in a single But the bishop will claim that he has authority wed, and that word is, preside. What this word from the General Conference to arrest any discusinports, can only be determined by analogy. And sion, or agitation of the subject of slavery in the aslogy teaches that one presiding over any body conferences. That authority, he will say is conmen, met for the transaction of business, has tained in the Pastoral Address of the General Conthe following duties to perform: -1. To preserve ference, to the members and friends of the Methoorder. 2. To decide questions of order, subject dist Episcopal Church. I will therefore present appeal to the body. 3. To put questions to those passages of the address, supposed to em-100. 4. To declare the result of the votings.— brace this authority, and think I shall be able to the duties of bishops, however, while presiding show that that document contains no such author-

a merely deliberative body, just so far as the "These facts, which are only mentioned here as a rea miness of a conference differs from that of such son for the friendly admonition which we wish to give body. The principal difference of duty is, that you, constrain us as your pastors, who are called to watch hishop decides questions of law, as well as of over your souls as they who must give account, to exhort when, which difference grows out of the executive you to abstain from all abolition movements and associa ind judicial character of conference business.—
tions, and to refrain from patronizing any of their publications; and especially from those of that inflammatory character which denounces in unmeasured terms, those of the information of their brethren who take the liberty to dissent from order, it is to the annual conference, which settles faully. No question of law can arise, when the lawfulness of slavery, considered as an abstract principle of moral right and wrong, if you must speak your sentiments, would do much better to express your selves in those terms of respect and affections, which selves in those terms of respect and support the decisions of a distribution of the decisions of the decision of the decis is plain. Business of a purely deliberative ciated with slavery in the States where it exists, than to denseter is not recognized by the Discipline, indulge in harsh censures and denunciations, and in those fruitless efforts, which, instead of lightening the burden of the slave, only to tend to make his condition the more

"From every view of the subject which we have been of justice to be attained; there can be no able to take, and from the most calm and dispassionate surarise, except a question of order. For vey of the whole ground, we have come to the solemn Imple, a resolution on temperance comes in due conviction, that the only safe, scriptural and prudent way order before the conference. No question of law for us, both as ministers and people, to take, is wholly to

resolution, because the Discipline neither re- My object in presenting these passages from the lives or forbids the passage of resolutions on pastoral address is, as before stated, to show that but subject. The bishop might judge that the that address furnishes no authority for a bishop to conflicted with the general rule rela- arrest the discussion, or agitation of the subject of to drunkenness, or drinking spirituous liquors. slavery in our conferences.

as the general rules are not intended for the This will appear in the first place, from the fact, ment of an annual conference, in its asso- that it was not intended as an address, either to capacity, no act of an annual conference bishops or annual conferences. It is an address infract those rules; and therefore, the judg- from the bishops, and the delegates, or represenof the bishop could amount to nothing more tatives of annual conferences, in general confer a question of order, and as such, as has al- ence assembled, to the members and friends of the been shown, can be finally settled by the Methodist Episcopal Church. Coming from the conference. What is here said of a reso- bishops as a component part of the General Conon temperance, would hold equally good of ference, and addressed particularly to those who tion on finance, education, colonization or are not bishops, it could enjoin no duty on bish-17. If the common law of Methodism, or ops. And again, coming from the representatives authorizes an annual conference to transact of the annual conference, another component part less not recognized by the Discipline, the an- of the General Conference, it is virtually the ad-

dress of the annual conferences, to the members ence, can deprive an annual conference of the right and friends of the Methodist Episcopal Church, to do business of a deliberative character. and therefore, could enjoin no duty on the annual 5. That the General Conference has never, by conferences. The address, therefore, neither im- Discipline or by its pastoral address, deprived the parts authority to bishops as presidents of annual annual conferences of the right to do business of conferences, nor enjoins duties on bishops as pres- a deliberative character.

idents of annual conferences, nor on annual conferences in their associated capacity. This will appear, in the second place, from the fore it, compel the bishop to put that question to character which can be attached to it, is advice. which requires him to preside in our conferences. And it is hardly that. The characteristics of the address, so far as the passages under consideration are concerned, taking its own language as a then becomes the duty of the conference to elect, and opinion, or conviction. 'The "friendly admonition," relates to the whole of that part of the adtion movements and operations, and refraining from all others, who have furnished the public with their patronizing abolition publications. This exhortation is addressed to members of the M. E. Church. both at the South and at the North. Is it not more to any one, who will point out the defects in the than probable, that it is addressed to some who have bought men, women and children, with an intention to enslave them? And would it not be an abolition movement for such to let these oppressed ones go free? Does not this exhortation then, look like a contravention of one of the general rules of our church? If this be so, and the exhertation is of the annual conferences, who shall be present a number of questions.

people, to take, is wholly to refrain from this agitating subject;"-that is, slavery. If this expression of opinion or conviction, is law, it enjoins upon all, whether abolitionists, or anti-abolitionists, not to think, speak, write or read on the subjectwholly to refrain. Where is the bishop, preacher, member or friend of the M. E. Church, who has not violated this law? Again, this document cannot be considered as law, because it is addressed to a class of people, over whom the General Conference has no legislative jurisdiction. It is addressed to the friends

ness of slavery, considered as an abstract princi-

of the M. E. Church. By the friends of our church, we are always understood to mean the members of our congregation, who are not members of the church. I presume it will not be pretended, that the General Conference possesses the right to make laws for such. If, therefore, the pastoral address was not designed for the government of bishops, as presi-

dents of annual conferences, nor for the government of annual conferences in their associate caarrest the discussion of the subject of slavery in the annual conferences.

Having demonstrated, as I think, that neither the Discipline, the statute law of Methodism, or the nestoral address, authorizes a histon, as president of an annual conference, to decline putting to vote a motion of a deliberative character, when that motion has come regularly and in order before the conference, there remains but one other source from which such authority can be derived : and that source is usage, or common consent—the common law of Methodism. But, if it be clear that usage authorizes the annual conferences to transact business of a deliberative character, which I presume no one will dispute, and, that the bishop is obliged by a plain rule in the Discipline to put to vote all questions of this character, which come regularly and in order before the conference, i must follow then, that the bishop can derive no authority from usage to decline putting such questions to vote; for, it is an indisputable axiom, that ty. in the exercise of rights there can never be a collision between two or more parties. If, therefore, the right of one party is clearly established, all efforts to establish the right of another party to interfere with that right, must fail. And, therefore, as I think I have established the right of an annual conference to transact business of a deliberative character, it must follow as a matter of course, that a bishop from usage, or any other

education, temperance, colonization, slavery, &c. To hear, consider, adopt or reject, such reports; same character.

of order can grow out of the transaction of purely deliberative business, and that an annual confer-

3. That the acts of a bishop, as president of an conference, so that the acts of both, become the system how long could it stand? acts of one, and that one is the conference; and, that the conference, including the bishop as a part of itself, is only responsible for those acts.

power, a power vested only in the General Confer- of man-stealing."

6. That an annual conference can, by entertaining a question coming regularly and in order be-

fact, that the address is not law. The strongest vote, by virtue of the provision in the Discipline, 7. That if he refuse to put such question, he ceases to preside, virtually vacates the chair, and it

guide, are "friendly admonition," exhortation, license by ballot, a president from among the presiding elders, as provided for by the Discipline. These are the deductions of my own reasonings dress regarding slavery and abolition. The "ex- on the subjects of conference and bishop's rights. hortation," relates to the abstaining from all aboli- It will be perceived that I differ more or less from

views on these subjects. I would, therefore, as

feel conscious of my own infirmities, be thankful

above reasoning. P. CRANDALL. New Bedford, Mass., Jan. 8, 1838.

> FOR ZION'S HERALD. REPLY TO DR. A. B. SNOW.

Mr. EDITOR-In my communication which was to be considered in the light of law, it is a nullity. published in the Herald of the 3d inst., I gave a For the General Conference can neither revoke or summary view of the doctrines and measures of change a general rule, without "the coacurrent re- the abolitionists; but this does not seem to satisfy commendation of three-fourths of all the members Dr. Snow, and therefore he calls on me to answer

and vote," and by "a majority of two-thirds of the "In order that we may know either what abolitionist General Conference." The "license," authorizes are, or what they are not, I propose that Rev. Mr. Scott "those who have honest scruples as to the lawful- answer the following questions.

"1st. Is every man upon whom slaves are by inherple of right or wrong, and who must speak their itance entailed, guilty of sin for being thus constituted a sentiments, to do so in terms of respect and affec- slaveholder, by causes over which he had no control?"

tion." This is all the license an abolitionist would In reply to the first question, I remark, that no ask, did he consider it necessary to ask any. The man can be "constituted" a slaveholder, without opinion or conviction is, "that the only safe, scriphis consent. No man is obliged to accept of a gift, tural and prudent way for us, both ministers and or an "inheritance entailed" upon him. It is not in the power of all the slaveholders of the Southern States to make me a slaveholder. Suppose all the slaves of the South were willed to me, am I obliged to accent of them? And if I believe i would be a sin to hold them, I have no right to accept of them. I have no right to "do evil that good may come." Suppose a man should will me a horse that I knew was stolen; have I a right to accept it? Or suppose goods should fall to me by inheritance which I knew were obtained by robbery; have I a right to receive them.

Again, suppose Mr. A., of South Carolina, pays to Mr. B. of the same place, \$500 for Dr. A. B. Snow, of Boston. Mr. A. after paying his money for the Doctor, wills him to me; have I a right to accept of such an "inheritance?" And yet in the sight of God, he may be as lawfully sold as any man in the United States. In such a case, I think the Doctor would say, "hands off, gentlemen! No matter how many hands he might have passed through by way of sale and transfer-no matter pacity, and cannot with any degree of propriety, what the color of his skin may be—no matter what nor in any wise whatever, be considered in the light of law, it follows most clearly, that that dochis own man; and no one has any right to buy him, his own man; and no one has any right to buy him, or receive him as a gift, for the simple reason that a temple of the Holy Ghost cannot be enslaved, or retained in slavery, without exposing such daring usurpation, to the vengeance of God! The same is true of every slave in the land. If Dr. Snow gives me a deed of an hundred Southern slaves-I am not guilty unless I accept them. And he has as much right in the sight of God, to give me a bill of sale of an bundred slaves, as any man in the United States. No man can sell, or "entail by inheritance," that which he does not possess-no man does, or can own another-therefore, no man has a right to dispose of his fellow, as property, in any way. It follows as a matter of course, that I have no right to accept of men, women, or children, though they may be willed to me, or "entailed by inheritance." Therefore, it is sin to give away, re ceive, or hold human beings in slavery, for God has never given man dominion over man; and it is impossible for human laws to confer such authori-

> Let it then be understood, that no man can be constituted a slaveholder, without his consentand that every man who consents to be a slaveholder, is a sinner.

"2d. Is every person who stands in the civil relation of paster to slaves, by unavoidable means and circumstances, or from benevolent motives, chargeable with the crime of man-stealing?"

It will be seen by what has already been said, source, cannot possess the power to arrest, or pre- that no man does stand in the "civil relation of vent the transaction of such business, by an annual master to slaves, by unavoidable means." And as to his holding slaves for "benevolent motives," we might as If the course of reasoning which I have here pur- well talk of stealing or robbery, from benevolen sued is sound, then the following positions are ten- motives. It cannot be made to appear, that it would be "benevolent" to hold slaves, in any giv 1. That an annual conference has a right to do en case, unless it can be made to appear, that such business of a deliberative character. That is, to an act would be for the general good. The ques appoint committees to consider and report on sub- tion then resolves itself into this: Is it for the jects of public interest, such as Sabbath schools, general good to hold slaves in any specific case: If slavery be a sin, and it can be made to appear that committing that sin would have a tendency t or to consider, adopt or reject, resolutions of the do it away, why then the argument assumes some plausibility-though that would indeed be doing 2. That no questions of law, and only questions evil that good may come. We are not to look at isolated cases, but to the general good. Is it then right for good men (!) to give the sanction of their ence is competent to give a final decision on such example to the shocking abouninations of slavery. in any case? Is it not the example of the bette portion of slaveholders, which upholds the system unnual conference, coalesce with the acts of the of slavery? And if all such were to abandon the

I will say then, that every person who holds hu man beings in a state of slavery, is, according to Mr. Wesley, " exactly on a level with men-stealers; 4. That no power but an authorized legislative and of course, justly "chargeable with the crime Whole No. 436.

"3d. Is it the duty of every slaveholder, despite of laws and circumstances, and at all hazards, to his slaves, to his country and to himself, instantly to absolve his civil relation to them as master?"

To this question I answer, that it is "the duty of every slaveholder, despite of all laws and circumstances, and at all hazards, to his slaves, to his country and to himself, instantly" to cease to hold human beings as property—that it is his duty "instantly" to cease robbing the laborer of his hire, and to commence treating him as a freeman-and if he employs him at all, to pay him a just compensation for his services. All civil relations which are consistent with such a process, are justifiableall others are sinful; and should be immediately absolved, "at all hazards."

"4th. Is it cur duty at the North to practice the cheap and unenviable charity of sitting in judgment over the circumstances and consciences of all our brethren at the South and of exiling them from our communion and our pulpits, because with their education and in their circumstances, they do not view the subject as we do?"

I believe it the solemn duty of all Christians and Christian ministers, to "have no fellowship with the unfruitful works of darkness, but rather reprove them." Slavery, I believe to be among the unfruitful works of darkness-therefore, the principle which would exclude horse thieves from the pulpit and the communion, should exclude slaveholders. For "how much better is a man than a beast?" If Dr. Snow says "this is a hard saying, who can hear it," I will remind him, that he is not the first who has taken offence at plain doctrine.

"5th. Is it our duty to discharge indiscriminate showers of hard epithets upon their heads, and call them all men-stealers, thieves, robbers, oppressors, unjust, cruel, &c.; expecting to do either themselves, or their slaves any good, or to bring slavery to an end by such means?"

To this, I answer, that it is best, as a general thing, to call things by their right names, and if slaveholders are not "thieves, robbers, men-stealers, unjust, cruel, oppressors, &c.," will Dr. Snow have the goodness to tell me what they are? And before he does this, I wish him to put himself, his wife, and his children, in the condition of the

"6th. Is it our duty to agitate our churches with this subject, sow discord among brethren, unsettle pastors, divert the attention of people and minister from the conversion and salvation of souls, and attempt, by getting up a public excitement, to coerce men into the service of a party, against their truest and best convictions?

It is our duty to preach the TRUTH, and oppose ALL SIN; and if that "agitates the churches, sows discord among brethren, and UNSETTLES PASTORS," &c., why so be it. It will not be the first time that truth has "kindled fires on earth," and "divided houses," &c. "The wisdom which is from above, is FIRST pure, THEN peaceable." Agitations and divisions are no evidence of a bad cause; if they are, then was the cause of Moses and Aaron, Christ and the apostles, Luther, Wesley, &c., bad.

If Dr. Snow should state that I have evaded the questions, all I have to say in reply, is, let the questions be read, in connection with the answers, over again.

The Doctor asks, "Is there not a time and a place for all things?" I answer, yes; and the time to oppose all sin is now, and the place is EVERY-WHERE.

Again, Dr. Snow says that the abolitionists have "by their insults and their odious proceedings, provoked their opponents even to madness." Moses, Anron, Daniel, Shadrach, Meshach, Abednego, Christ, the apostles, Luther, Wesley, &c., have all done the same. Were they " mental mobocrats Br. Snow.

The Doctor inquires further : " Do not the slaveholders act constitutionally in holding their slaves? I answer; the constitution says, " no man shall be deprived of life, liberty, or property, without due process of law." A legal gentleman of high standing says, that this due " process of law," means indictment by a Grand Jury, and finding guilty by a petit jury. Now I ask, have the slaves been deprived of liberty in this way? And if not, are they held " constitutionally?"

Br. Snow says again : "The constitution and laws contemplate that every man shall be treated in a respectful and gentleman-like manner." Why then are not the abolitionists so treated?

Once more. The Doctor says, " Congress have shut their door entirely against the reception of petitions or propositions upon the subject" of slavery. And has the Doctor raised his voice against this unconstitutional proceeding? Not he! He has as much as he can do to oppose the abolitionists!

Jan. 29, 1838.

THE WIDOW OF LOVEJOY .- A correspondent of

the Maine Christian Mirror, says,
"The widow of the deceased, is at the house of her mother at St. Charles; and was recently so far recovered as to write a letter of condolence to her mother Lovejoy. She has but one child, a little son. A sister of her deceased husband is with her, having arrived at Alton about two or three weeks before her brother was massacred. Another sister is at Oldtown. It is not true that Mr. Lovejoy ever practised law, or was ever reclaimed from infidelity by the labors of Rev. Dr. Nelson. At least his friends in Maine never heard of any such thing till informed recently by some of the papers. His correspondence shows that he always remained firm in his adherence to the great doctrines of Christianity, as taught him, in his childhood, by his pious parents.

SLAVERY .- We are not free while we are tied to a stake by the slave interest. It bows every thing to its feet-what grows too high it cuts off-what spreads too wide it narrows-what tends too much to a common centre it contrives to scatter. In a word, it weakens and embarrasses every thing but its own power and influence. Such are the objects of slavery in relation to the politics and policy of the republic, -Atlas.

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oct. 15.
Oct. 15.

TERMS OF THE HERALD.

The ALD is published weekly at \$2.00 per annum, thin two weeks from the time of subscribing. It payeglected after this, \$2.50 will be charged, and \$3.00 d at the close of the year, ubscriptions discontinued at the expiration of eighteen puless paid.

the travelling preachers in the New England, Maine,
Hampshire Conferences are authorized agents, to
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Communications designed for publication, should be
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aid, unless containing \$10.00, or five subscribers. olographies, accounts of revivals, and other matters facts, must be accompanied with the names of the

h agents to he particular to write the names of subnd the name of the post office to which papers are to such a manner that there can be no misunderstanding

Revivals.

"When a people are in peace, united together, and continue constant in prayer to the Lord for a revival of his word, they must have success."

FOR ZION'S HERALD.

SPRINGFIELD DISTRICT, MASS. Br. Brown-The Lord has been pleased to favor us on the Springfield District, with very gracious seasons since the last conference. Most of the circuits and stations within the limits of this district, have witnessed the power and goodness of God in the revival of the true spirit of religion. The number of converts to true piety, as near as I have been able to ascertain, since the preachers came to their several charges, a little more than seven months ago, is about eight hundred souls. This is the Lord's work, and it

eight hundred souls. This is the Lord's work, and it is marvellous in our eyes.

The preachers are generally in the work; they are "good men, full of faith and the Holy Spirit;" and are willing, I believe, to labor for God and precious souls, making the sacrifices necessary for the promotion of the great work in which they are engaged; eral thing, our brethren are ready and willing, as God has prospered them, to afford the ne-cessary assistance, that the hands of the ministers may

Our Sabbath schools, and Bible classes, are in some

Places somewhat prosperous.

We shall do what we can for the missionary cause: and, I will add, we are trying to preserve the landmarks of Methodism—and have, in most places, our love-feasts according to the rules of the church. We have, however, in some places, to struggle against a strong tide of opposition to carry our rules into effect; but a patient and persevering course will, I trust,

in a little time effect the object.

I purpose to give you a more detailed account of our prosperity at a future time. I hope the preachers will be so kind to the interests of Zion, as to give you a particular account of the work of God on their respective charges. They owe it to God and to the Very affectionately yours, J. A. MERRILL.

Colerain, Jan. 27, 1838.

* We hope they will, if there are any who have not .-We think however, we have no cause of complaint. The preachers have been very thoughtful, we have reason to believe, on this point. At any rate it is many years since we have had the pleasure of inserting in the Herald so many original accounts of revivals -ED. HER.

WAREHAM, MASS. Br. Brown-While our hearts have been cheered

with the pleasing intelligence of thousands converted within the borders of our Zion, we are also called to record the loving kindness of God, manifested to-ward us, in this place. Although we have long wept over the desolation of Zion, and have labored with little prospect of success, yet the Lord has been pleased to hear the prayers of his children, and to pour out his Spirit among us, by which twenty-three have found the "pearl of great price,' and 10 or 12 have been reclaimed. The work is still going on, and the prayer of the church still is, "Lord revive thy work."

Jan. 24.

S. PHILLIPS.

P. S .- The Lord is at work at Monument, Sandwich, among the people. I was with them last Sab-bath evening, and after preaching, twenty presented themselves at the altar, as subjects of prayer. S. P.

FOR ZION'S HERALD. WEST CHESTER, N. H.

Ba. Brown-The Lord is visiting us in this place, in a very glorious manner. Having commenced his work, and converted a few souls, we thought it best to make an extra effort for the advancement of the glorious work. Accordingly we appointed a meeting, which commenced the 18th of the present month.— We had not that amount of ministerial assistance from the neighboring circuits and stations which we expected, but the Head of the Church was present by his Spirit and power, to aid his people and his ministers in the work; consequently, success attended our labors. The blessed work has increased beyond any thing I was witnessed before

thing I ever witnessed before.

ther Cass, our P. Elder, was with us Saturday and Sabbath, and labored in his usual spirited manner. Probably more than a hundred presented themselves at once, for the prayers of God's people, and many found peace in believing in Christ. The aged and the youth, parents and children, mingled their ivers and tears together before the throne of grace. When our meeting commenced, we expected to close Sabbath evening, but we could not feel justified to do so, consequently, it continued up to the 26th, with ininterest. Our prayer now is, "Lord Jesus, "Glory to God in the highest! Pence on earth, and good will to men."
Jun. 27, 1838.

> FOR ZION'S HERALD. DERRY, N. H.

The work of the Lord still progresses in this place. It is difficult to tell how many have found mercy. I think one hundred and fifty, or more. I have received forty-eight on trial, and expect to receive a number more. Among the converts are some who have been strong advocates of Universalism. Two men of this persuasion, whose farms joined, and who have been at enmity with each other to such a degree, that notwithstanding their universal benevolence, they would not speak to each other, have thrown away their hard feelings, and are neighbors and friends now. This shows us, not only the power and excellency of religion, but that a bare theory, however be-nevolent, will not make men happy and good. There must be a new creation, "created anew in Christ Je "Ye must be born again," is the declaration of the Son of God. Universalists have a hard time in this region; and I do not wonder that one of their s should say, "We have been punished by a s' meeting." The four days' meetings in this four days' meeting." The four days' meetings in the on and doctrine, they must have been very wicked.

We, as a society, have much for which to be thank-When I came to this place, there was only one class of thirty-one members; now we have five classes, in which there are shout ninely. To God be

all the praise.

And now, brethren permit me to respond to the language of two brethren, who recently gave an ac-count of a revival in Newbury, Vt. It is as follows: "We confess ourselves very much inclined to believe, that whatever course others may see fit to take at this eventful period of time, we can hardly do better, as min-is ers of the go-pel, than to labor directly for the eternal

salvation of our dying tellow men. Amen! let me live and die in this work. For this, I gave up worldly pursuits, and worldly hopes. In this work I take great pleasure. But let no one misunderstand me. While laboring directly for the salva-

tion of souls, I shall not forget those in bonds. I shall pray for them; yea, and plead for them also. My circuit is the world. My work, to save all the souls I can." And if, by praying to God, and pleading with men, "such a worm as I" can do any thing to-ward breaking the chains of enslaved millions, and destroying that system by which thousands are ex-eluded from the light of the gospel of Christ, I shall gladly do it; And that we can all do something, I

most firmly believe, I have recently given some lectures on slavery in this vicinity; and shall probably, as opportunities pre-sent themselves, give some more. Instead of think-

ing that this is turning aside from my regular work, in the northern states, so inconsiderable an item in or that my mind is too much distracted by this subject, I feel that I am laboring directly for the salvation of souls, with a "sound mind." How can I feel that consequence of the decline in price,) without any I have nothing do in reference to slavery, while such anxiety to sell, is estimated to be nearly if not quite who are in the midst of it:—"Thousands and thousands bear not the sound of the gospel, or ever enter a church." And again, "I hazard the assertion, that throughout the bounds of our synod, there are at least one hundred thousand slaves, speaking the same language as ourselves, who never heard of the plan of salves, who never heard of the plan of salves. of salvation by a Redeemer." Let men say I am "meddling with politics," or what else they please to I have a heart to feel, and the power to ak, I shall "consider the oppressions which are done under the sun," and open my mouth agains those on the side of whom there is power, and in fa vor of those who have "no comforter."

Fres Terner

Feb. 1, 1838.

FOR ZION'S HERALD.

CANAAN CIRCUIT, N. H. Br. Brown-The work of God is still progre this circuit. Every week the power of God i unifested in the salvation of some souls. About in fifty have entered their names with us the present erence year, and others are waiting for the privi-Jan. 31. HENRY JOHNSON.

FOR ZION'S HERALD. For several months past, we have been having glorious revivals of religion within the bounds of the Springfield District, N. H. Conference, and I think

ringfield District,
e work is increasing.
Yours most affectionately,
ELEAZER JORDAN. Jan. 24.

To the Editor of Zion's Herald :

NEWBURY SEMINARY.

For the information of the friends and patrons this Institution, some occasional notices should be given to the public, of the provision made for the ac-

ommodation of students.

The boarding house will furnish room for about pecuniary means, prefer to form small associations, and board themselves, there may be found convenier ooms for their accommo

As it is anticipated that the Spring term, particu-arly, will be full, most likely all the rooms in the parding house will be engaged before the commence ent of the term. It may be, therefore, for the bet-

we assure them, that no pains shall be spared, to afford them every assistance and satisfaction in our power. From the high reputation this Seminary has thus far sustained, we think no fears need be indulged, that either the time or money here expended, that either the time or money here expended, the said was then asked, "I you knew more of your friends were these, would you wish them back to earth?" He answered. "No." He was then told that will be misapplied.

Jan. 26, 1838. Travelling Agent.

[The Christian Advocate and Journal, and also Zion's Watchman, will do us a favor by giving the above an in-

INDICTMENT EXTRAORDINARY.

We understand that a Grand Jury of the city of Alton, at a session of the Municipal Court, have re-turned a bill of indictment against Enoch Long, T. B. Hurlburt, Reuben Gerry, Royal Weller, G. H. Wal-worth, H. Tanner, James Mann, Jr., G. H. Whitney, A. B. Roff, William Hained, — Thompson, and W S. Gilman, for resisting the late mob in that city. We should have thought such a report the work

of some wag, to hold up the good city of Alton to rid-icule, if we were not furnished by a responsible per-son with a copy of the indictment. We give the substance of this singular judicial document for the benfit of the legal professi

The first count charges that these persons "Did on the night of 7th November, with force and

The second count-

rce and arms at the City of Alton, unlawfully, riotously, broken up in this way. We respectfully suggest to our routously, and in a violent and tumultuous manner, defend and resist an attempt, (then and there being made, by divers persons to the jurors unknown.) to force open best for them, and the people of their energes news and enter the store-house of Benjamin Gadfrey and entirely to retrain from any disputations with Universal-Winthrop S. Gilman, contrary to the form of the statute in such cases made and provided, and against the dignity of the people of the State of Illinois."

This is one of the things in which the ridiculous preponderates so much over even its wickedness. that we lack gravity for comment.-Cincin. Jour.

THE GRATEFUL SAILOR .- A few weeks since the following scene was witnessed at a Sunday school, taught in a small building in Schuylkill Front, near Arch street, Philadelphia, which has been long occu-

pied as a place for gratuitous religious instruction. After the conclusion of the exercises, a sailor beonging to the navy, who appeared to stroll in accientally, asked permis sion to say a few words, which had been taught to read in that room, and as he renembered to have beard at that time that it required ne money to supply the school with books, and for other necessary expenses, he wished to present three dollars, which he at once paid. He further stated, hat as he was about to leave the country with the

outh as long as he was away.

This is a noble contribution; and a better reward the teachers of that sailor than if they had received large salaries for their services. How many o those who are under obligations to Sunday schools emember them with such sincere gratitude?-Sun day School Journal.

How FAR IS IT TO CHURCH ?- To judge from the reports of the Missionaries, this is a question seldon asked in New Zealand. "I have had sometimes," ays one of them, " my house beset before day-break natives coming for instruction. They think nothng of coming the distance of ten miles, and some Another writes that parties frequent y come forty miles. How strange it is that familiari y with blessings creates indifference to them. We e acquainted with one veteran Churchman who walks eight miles on every Lord's day to attend divine worship. But there are very few who do not ask, "how far is it to Church?"—Missionary.

THE WOOL OF THE NORTH AND THE COTTON I HE SOUTH .- The cotton growers of the south apcar to believe that the prosperity of the country and almost its very existence, depends upon the cotton crop; and that there is hardly any thing else of any value raised in the country.—What will they think when told by competent judges, that the clip of wool

We copy the following from the Western Christian Advocate. Are not the hints given, worthy the consideration of Methodist ministers in New England ?- ED. HER

A great hindering cause to the prosperity of reli-gion, is owing to the neglect of preachers in visiting among the members of their societies; and what should hinder them as far as they can from even calling on those who make no profession? Are they any better than their Master? He condescended to eat with publicans and sinners, and that without an invitation. It is very gratifying to the feelings of mankind generally to entertain a preacher of the gos pel, and I really believe they would be as successfu winning souls by such a procedure, as preaching from the pulpit. I am very sensible that they have not time to call upon all; but instead of putting up with old professors, or the rich, why should they not call upon those who have more need of their friendly nition and seasonable advice? The whole need not a physician, but they that are sick.

Died, in West Boylston, Mass., Sept. 15th, NOAH D. 12 years; Oct. 12th, Vesta W., 1 year; Nov. 13th, Augustus E., 3 years—carldren of Deacon Noah Smith Nov. 22d, Dea. Noah Smith, 39; Dec. 2, Mrs. Mary

Nov. 22d, Dea. Noam Smith, 39; Dec. 2, Mrs. Marr, widow of Dea. Noam Smith, 38.

The morning of the 14th of September last, dawned upon a happy family, consisting of a father, mother, and seven children.—The parents had upon them the vows of God; the morning and evening incense of prayer and praise ascended daily from the family altar; the candes of the Lord shone around their tabernacle, and peace and affection dwell in every heart.

and affection dwelt in every heart.

Realth was an inmate of their dwelling, and hop looked forward to the continuance of all these blessings But Providence, in unerring wisdom, had otherwise termined. On the morning of the 15th, the second of The boarding house will furnish room for about innety students. It is finished and furnished in a style of neatness and convenience, which we think will not fail to give very great satisfaction. Students who may choose to board in private families, can be well accommodated in the near neighborhood. Should be accommodated in the near neighborhood. Should be accommodated in the near neighborhood of the company to a review, he was being shrouded in the clothing of the grave. But it was hoped he had, a short time before, given his heart to God, and was prepared to explanate the companions of earth for the society of the exchange the companions of earth for the society of the

In a few days, a malignant fever prostrated one after another, and all this family were apparently brought nea the chambers of death. A little daughter and a little sor were next called from earthly parents to Him, who when on earth took little children in his arms and blessed them.

due time.

All young persons who are wishing to receive a very thorough course of instruction, together with respectable board, and good and agreeable society, are respectfully invited to attend this Institution, and we assure them, that no pains shall be seemed to the society and mother's death, until he was partially and mother and mother's death, until he was partially and mother's death, until he was part of your friends were these, would you wish then back to earth?" He answered, "No." He was then told that his father and mother were doubtless in heaven. Sobs and tears were his only reply; he felt, no doubt, that a little space only separated him from them, and that soon he should enjoy with them the rest of heaven. How true the declaration, "We know not what a day may bring forth." The endearing relationship of parents and children, of husband and wife, brothers and sisters, may be severed in a few short weeks. How wise the family, who seek and enjoy that love on earth, which is perily, who seek and enjoy that love on earth, which is pe fected in heaven.—Sabbath School Messenger.

ZION'S HERALD.

BOSTON, WEDNESDAY, FEBRUARY 7, 1838.

UNIVERSALISTS vs. REVIVALS.

There never was a time when in the Methodist Church nd perhaps in other evangelical churches, revivals of religion are so extensively enjoyed as at present. Perhaps nothing disturbs Universalists more than these revivals. They are very much afraid of them, and they ly, and in a violent and tumultuous manner, defend and resist an attempt, (then and there being made by divers persons to the jurors unknown.) to break up and destroy a press then and there being found, the goods and chattels of ______; contrary to the torm of the statute in such case made and provided, and against the dignity of the disputations on religious points. They know this will people of the State of Illinois." distract the minds of the people, and divert their attention from the great work in which they are engaged. "That they did on the night of 7th November, with Many a revival has been checked, and some entirely preachers, engaged in revivals, whether it will pot be the form of the stat- ists. If you get to disputing with them, the consequence will be, they will keep aloof from you, and you will de prive yourselves of the means of doing good. Look at the account contained in this paper, of the conversion of Universalists in a revival at Derry, N. H .- also in one of the Methodist churches in New York city. We have been informed, like wise, that at the revival at West Ches ter. N. H., an account of which is also in this paper. there was a great shaking among the Universalists, many of whom renounced their fatal error, and embraced the

If there is any denomination of people who deserve our prayers, and toward whom we ought to conduct with Christian patience and forbearance, it is the Universalists. being granted, he stated that twenty one years ago he It is our deliberate opinion, that they are the most inveterate and bitter enemies we have, not excepting Roman Catholics and infidels. They are unceasing in their eftorts to abuse, slander and thwart us. The reason of this may be, that perhaps there is no denomination which stands so much in their way, or is so successful in winexploring expedition, with the prospect of being ab- ning over to its ranks many of the poor, deluded victims sent at least three years, he would leave an order by of a system fraught with specious error, and far more inwhich the school would receive fifty cents every jurious to the cause of the truth as it is in Jesus, than all the skepticism and infidelity extant

We hope therefore, that our people, at least, will no engage in angry disputations with Universalists, or reurn their unchristian and abusive epithets; but treat them with Christian kindness, and thus many of them may be won over to embrace that truth, which will produce a radical change in their heart and temper.

SERVANTS, OR NO SERVANTS.

MR. EDITOR-Nothing poins me more, than to ask an ditor to insert any thing in his paper which seems to reeditor to insert any thing in his paper which seems to require him to retract the statement he has made. It would not be more painful to me to be found in the wrong; though perhaps the latter is an improper and unnecessary feeling. And yet I ventured to differ from you slightly in your paper of the 31st January, and must beg your pardon for asking to do so once more.

First. Is it true that the thousands and tens of thousands of nothers constituting the mass of society, even

sands of mothers, constituting the mass of society, even in New England, have "dragged out an unhappy existence" for want of servants?—and after all, has there ever yet been such a healthy, happy, long lived race of mothers, as those of our country, sixty or seventy years ago, who even had large fumilies—much larger than now-and seldom if ever any servants? Nay, I would even ask, if any mothers ever educated-not merely in-

children, and to educate them right; and is it not for | On Mansfield Circuit, same Conference, there is a this—and not that they may know how to "barely sub-sist"—that he appears as the friend of retrenchment And is he not actually opposed to the servant system, in order to place the early education of the young where i should be, that is in the hands of mothers, and not of

Thirdly. Is not the family institution divine; and is it not the general duty of both sexes to sustain it by their example? Now in a community, which had fulfilled these conditions of the Creator, where could servants be had? How could they be obtained without going abroad—of which I know you are no advocate—for those of another country, or color; except by exchange of families? But what would be the gain of a mere exchange? Could a mother educate others' daughters better than she could

her own?

I know you are not prejudiced, Mr. Editor; that you do not dispute for the sake of mere argument; and that you do not adhere to a wrong position simply because you have taken it. I know you will ever yield to what you believe to be truth. Had I not known you, I should not have expected an insertion of my former article, nor have expected an insertion of my former article, nor have expected an insertion of my former article, nor have expected an insertion of my former article, nor have expected an insertion of my former article, nor have expected an insertion of my former article, nor have expected and that many during the ha believe to be truth. Had I not known you, I should not have expected an insertion of my former article, nor should I send this. And I believe if you know me, you will give me as much credit, as I cheerfully give you. I repeat it—we both seek truth, and are both willing to sacrifice all merely prudential circumstances and considerations rather than not obtain it.

ONE OF YOUR READERS.

Boston, Feb. 3.

It is such an uncommon thing for a disputant to be canlid-on the contrary it is so common for him to view the ty-five have professed religion, and many more appear arguments of his opponent through a concave lens, while he contemplates his own through a convex, that it is a he contemplates his own through a convex, that it is a pleasure to us to insert such a communication as the above. We would do it, if it were for nothing more than the wholesome example which it gives:

The points of difference between us, may be easily narrowed down to a reply to the second question of our received on probation. correspondent. We are perfectly aware that Dr. A. has always been the advocate of a system of things which he ed on probation, and the good work is still progressing thinks would give time to mothers to educate the minds and hearts of their children, and educate them right; and seasons of refreshing from the Lord. The Christian we know it is for this, that he appears as the friend of re- vocate and Journal of Friday last, contains an account trenchment. We ardently hope he will succeed; and we have no object in the remarks which we make, but to we have no object in the remarks which we make, but to attempt to remove what we think is a serious obstacle to his success. If the performance of any duty is made to appear so formidable, as to be utterly impracticable, why then there is no stimulus to attempt its performance; and week. Last night, one of them, after having experiment week. Last night, one of them, after having experiment.

For example: A mother has six children. Her incessant care, anxiety and labor are fast undermining her
constitution, and after all she only provides for the bodies onstitution, and after all she only provides for the bodies of her children. There is no time to improve their mind, or heart. She is told that if she will regulate her family or as the darkness is dispelled before the noonday sat. somewhat in the plan recommended in the treatise entitled " Ways of Living on Small Means," she will find sufficient time to educate her children's minds and hearts. And perhaps she will. But it must be borne in mind that this arrangement does not lessen her excessive anxiety and care, which are fast hurrying her to the grave. ladies in the Seminary at that place, who were not profe There is no reduction of these, but only a different arrangement. We do not see how any one can doubt, that mother thus situated, really needs help, and there are many thus situated. It is as much as she can do, or ought o do, to take suitable care of her children's bodies and minds, and attend to many other duties devolving upon her as mistress of a family. Who is to do the cooking, washing and ironing? Where is the time to be found for the performance of her own religious duties, attention to ing can be more just, than his remark, that " the greate her husband, and the improvement of her own mind?

HEALTH OF BOSTON .- The Boston Medical and Surgical Journal,, contains some notices of the state of health n Boston, during the year 1837, Dr. Bigelow, who is the writer, states that it is quite as difficult to account for the variations in the state of general health among the

Hospital, the number of cases of typhus is 36, every one of whom recovered. The number of deaths in the whole city last year from scarlet fever is 39; while in 1832, it was about 200. In Baltimore, the pa t year, the number of worth the attention of practical men, and if rios calls

No disease has increased so much the past year, as rheumatic fever. Forty cases of this have entered the hospital during the year, every one of whom, however, Opium is freely used in this complaint, much to the relief | tee appointed by the Legislature to inquire imothedian

of the patient. The number of deaths from measles the past year, is companied by a bill to repeal the charter of the Bank only 23, while in 1835, it was 188. In 1834, there was The Franklin Bank was incorporated in 1828. Up only one death from this disease throughout the city.

Consumption, the bane of northern climates, takes of speculators contrived then to buy up the shares, precedence of all other diseases, in its number of victims. they put in a cushier who went largely into speculations. During the past year, the cases have been a little less in beef, pork, and India rubber stock! This cashier than usual, the number being one in eight.

RECENT REVIVALS.

There has been a revival of religion at Frankford, Ky. The number of conversions is 130, 120 of whom joined the M. E. Church. The work still goes on in a most inand frequently twice a day for six weeks. We copy the following from the account given in the South Western signed it and swore to its correctness, must have lost Christian Advocate.

"I have had the pleasure of being in, and witnessing several revivuls: but I do not know that I ever saw a more genuine one in all my life. And what is remarkable about it, is, a large majority of the converts are men, principally young men. There were, however, some grey headed fathers, and some of middle age. Doubtless, many will rejoice through eternity, that, brother Maffitt visited will rejoice through eternity, that, brother Maffitt visited.

The president, Josiah Dunham, exculpates himself it. think of him with emotions of the Frankford. They think of him with emotions of the deepest gratitude: and certainly no man deserves more applause than he, for his perseverance and zeal. The salvation of souls seems to be his only object: hence, he labors most indefatigably, day and night, amidst discouragements, difficulties and persecutions. May God long preserve his life, that he may prove a blessing to thou-At Edinburgh, in the Erie Conference, there has been

a revival, in which about 50 souls were converted. On Cadiz Circuit, Pittsburgh Conference, about 200 have joined on probation since the conference, and revivals are still in progress in various places on the circuit. An interesting account is given in the Western Christian Advocate of a late revival on Danville Circuit, Mich-

igan Conference. A protracted meeting was held, concerning which the writer says,

"I never saw a more gracious time than it was. God met with us, and sent down his awakening Spirit, in such a manner, that the hardest hearts seemed melted. When the invitation was given for the penitent to come to the altar of mercy, the pious all appeared anxious that their unconverted triends should be made the subjects of mercy. They were seen leading their companions, their parents, their children, and their brothers and sisters to the altar, to seek salvation. The cries of mourners, and the shouts f young converts, gave awful solemnity to the occasion. Infidels were constrained to say, "It is the work of God"
—some of whom, not three hours before, had told the writer they did not believe in Christianity. There was one circumstance which I wish to notice:—An aged man, his wife, two sons, and three daughters, and three sons-in-law, all came to the altar at one time, and all were con-unlimited authority." So did Patrick Henry, who

cious revival, which commenced at a protracted mer We cannot do so well, as to give the writer's account his own words. We copy from the same paper.

his own words. We copy from the same paper.

"Last night I went to their aid. Language would to express the power of God, as revealed in this house only those who were eye witnesses, could conceit. I suppose there were between thirty-five and so who came forward to the mourners' bench. They apprincipally young men and women, and before the maing closed, they were all converted to God! They are still-horn, but gave God the glory, by their louds. not still-born, but gave God the glory, by their loads sannahs to the King of David' The meeting is sill. progress, although nearly all the timber is worked. They inform me that fifty or more, they suppose, to experienced the conforts of religion, since the communication of the meeting. To God be all the glory!

pal topic of conversation, and that many during the days, suspended their ordinary employment, and

On West Union Circuit, Ohio, there is a gloriou vival. In four days, 83 persons joined the church on a bation, and the prospect at present, is as bright as at a period of the meeting.

At Ithaca, N. Y., the Lord is graciously at work

menced in a class meeting. On Federalsburgh Circuit, Md., there has been appeared.
work. Since the session of Conference, 240 have be

At Schenectady, N. Y., 40 have recently been mi Many of the churches in New York city, are enjoying

we thereby deepen in the minds of those to be benefitted, their indifference to any thing like reform, and their condition is actually made worse by our misdirected efforts to make it better.

Less tingin, one or them, since never leaving experience that he had been a Universalist finite last 13 years of his life; but had now found someting better—Lesus had pardoned all his sins. Thus he pairs to make it better. world. A good revival of religion is tatal to United ism. It flies before it like chaff before a mighty wi At the Second Street Station, New York city, 40 ha

een received on probation since the first of January. Rev. S. Martindale gives an account of a revival a White Plains, New York. He says many have south and obtained mercy, among these are nearly all the your sors of religion.

We have received a sermon, occasioned by the A m outrage, and murder of Rev. E. P. Lovejoy, de ed at Newbury, Mass., December 22, 1837, by Rev. P. Tracy.

The author evinces in this discourse, a thorough quaintance with the structure of our government. only sure bulwark of our liberties, is the virtue di cople." We extract the following sentences;

The time has gone by for us to hope that riots willess of themselves. The arm of the nation must crush lies, or they will crush the nation. Day by day they are not tiplying. Day by day they wax fiercer and more density ble, and yet we vainly hope that this raging fever in the public body will cure itself, and that the contagion of that

the variations in the state of general health among the community in different years and seasons, as it is to explain the inequalities of the seasons themselves; one year being marked by the extensive prevalence of influenza, a second by that of choicra, and a third by scarlet fever, a fourth by measles, &c.

The past year has been one uncommonly exempt from any prevalent sickness. In the Massachusetts General Hospital, the number of eases of traphys is 36 processors. e, the time hastens when American Liberty [For sale at D. S. King's 32 Washington Street.]

> THE FRANKLIN BANK .- The special Joint Commitof the Franklin Bank, have made a detailed report, at

1834, it was well managed, and was prosperous. A d knowledges that he kept two sets of books, one of with was entirely false, and this set of books was exhibited all occasions when it was necessary to make an exhibit the state of the Bank. Hathorne testifies, that the reli of the state of the Bank made in 1836, " was designed false, that it might show a better condition of the ba than was actually true -that he swore to the truth of the it to be false-that he told them there were more billing circulation than was indicated by the return-that former than a year previous to this time, the circulation had et ceeded the limits allowed by law-and that this fact put

The president, Josiah Dunham, exculpates himself any guilt in the swindling transactions of this Bank, the ground that he could neither read nor write, or el only write his own name!

The examination of this bank, led likewise to the closure, that the specie of the Franklin Bank, was care to the Chelsen, Roxbury and Lafayette banks, and to \$ Westbrook Bank, near Portland, counted as part of specie of their capital, and then returned to the Frank Bank!

The Committee close their report by stating, as the sult of their investigation, that there is scarcely a proerately and repeatedly violated.

SOVEREIGNTY OF THE DISTRICT .- A writerist New York Evening Post, has some able remarks at legislative power of Congress over the District of Calo bia. The position, that Congress possesses the "pos to exercise exclusive legislation in all cases whatsoe over the District, has been assailed by Southern men of Congress, and we have been told, that although Constitution contains this doctrine, yet it does not any such thing. This writer in the Post, however, some account of the speeches and remarks made on point, in the State Conventions which ratified the Col tution of the United States. In the Virginia Conven Mr. George Mason opposed the "clause, because itg FEBRUARY 7, 1837.

We give Br. Scott's letter, below, another is ause we fear that some may have overlooked ing seen it, may nevertheless have neglected with its earnest and reasonable suggestions. that united and strenuous effort would easily what he recommends. Why cannot this be de cannot, at least, the attempt be made? W. wait the result.

TO THE PREACHERS OF THE NEW ENG NEW HAMPSHIRE CONFERENCES

DEAR BRETHREN-I want to say a word t our old and well-tried friend, Zion's HERAL rlaims upon us-strong claims. It was the though it has been through different handsit emigrated to the city of New York, where few years, it has returned to its native Neu and has taken up, we trust, its permanen among us. It is still a faithful watchman,the trump of opposition to all sin, "a certain was the first Methodist periodical which spoke slavery; and by its influence, principally, a two Annual Conferences were converted to A doctrines in the space of six months!

New England Methodists have no thought, of giving up Zion's Herald; but unless we faithfully, its present proprietors must suffer I I had thought, till within a few months, th ald was perfectly independent; but I have I ed that its liabilities are considerable.

Zion's Watchman has been obliged to deper ably on New England for support—and from land a large portion of its support must be some time to come. It has been thought th the Watchman, taken up at the New Englar tion, will have a very unfavorable effect on t but this need not be. Look to this matter The pledges to the Watchman can all be red much more; and the li t of subscribers to the only kept good, but greatly increased. As thing, it will not be necessary to send in a ance to either paper. When a subscriber m

tinue, get a substitute. Within the bounds of our two Conferences. sand subscribers might be easily obtained to above named papers within thirty days! T brethren; there is no mistake. We ought to do it forthwith. One thousand subscribers at ning of this year, would, with the money i put the Herald on an independent ground. B us say, this shall be done. The Herald, as Watchman, must be supported principally bers of the New England and New Hampsh ences. Be it so-we are well able to sustain we will sustain them. To the rescue, bretl Let us each resolve, on reading this, to se

can do for the HERALD (giving those who Watchman, the privilege of taking it, as that p much embarrassed,) during the next two wee and let us begin Now. Jan. 13, 1838.

CHARITY ORATORIOS .- It is common in th ies in England, to get up splendid oratorios, t proceeds of which are appropriated to the publ of the city in which they are given. At M seven years since, a public musicat festival wa expenses of which, were fifty thousand dollar was a surp'us however, of twenty thousand dol went to relieve the sick and poor. In Birmin festivals are held three times a year. The strumental and vocal performers, are the me which can be obtained in England, or on the (

Might we not, in the principal cities in t eminently aid public charitable institutions, musical festivals, and at the same time con much to the cultivation and popularity of one innocent and fascinating amusements, in wh beings can engage.

"A friend in Brunswick, Me., says, 'Our a flourishing condition. We have a revival or gion here. We hold weekly prayer-meeting very fully attended. I assure you we have a esting season—a season of joy and peace amoversalists.'"

The above is from the Universalist, paper this city, and is the only account of a revival we ever saw in it, or in any other Universa per. This is somewhat remarkable, as the U the only true sect of Christians extant.

Do the Universalists in this city have praye Is Mr. Whittemore in favor of these meeting why does he not advocate them in his paper?

DEAD LETTERS .- Our readers may recoll which recently appeared in the Herald, stat number of dead letters returned to the Gene fice during the last year, to be 900,000. T the Courier of this city, has addressed a letter Master General, in which he states, that the Post Office by dead letters, is occasioned ninet; in a hundred, by the ignorance or blunders of in mis-sending them; that the hundredth down to the refusal of the letter by the person is addressed. He thinks the ability to reought to be considered an indispensable qua all candidates for the office of Postmaster.

SUFFERINGS OF THE IRISH .- The Bri ment appointed Commissioners to visit Irela vestigate the condition of the lower classes of try. They visited upward of 100 parishes provinces, and their report makes a quarte 4 or 500 pages.

Their report exhibits the poorest class, as gradual starvation, having nothing but potatoe for their subsistence, and many persons having ficiency of these. Nothing is said about the having their origin in their habits of intemperature it is a sober fact, and we gather it from authtics, that there are more ardent spirits consul land, than in any other nation on earth, of the ber of inhabitants. They are a poor, priesttemperate nation; and here is the secret of the Why does not this state of things exist in Scot is a barren, unfruitful country, compared wi The reason may be found in the fact, that the Protestants, while the Irish are Roman Car one, the common people are well instructed gent; but in the other, they are ignorant as It is in vain that some persons endeavor to a wretchedness of the poor Irish, to the oppres English government; the sources of their w are within themselves, and always will be, they submit to the rule of a priesthood, as cor

Prince of darkness can make human beings. The Assistant Commissioners visited one wived in a wretched hovel on the roadside, at mile from Dungiven. There was a little straner, which covered with a thin linen quilt shed. Over two or three kindled turf, a girl of years of age was bending; and a middle aged fitting, spinning, in the centre of the hut. Si the girl was the youngest of eight children an a mouth old, when by her husband's death, s wholly dependent on her own exertions. N children, were, at that time able to assist he only employment open to her was spinning, On Mansfield Circuit, same Conference, there is a gr as revival, which commenced at a protracted meeting cannot do so well, as to give the writer's account own words. We copy from the same paper. Last night I went to their sid. Language would 6

express the power of God, as revealed in this house long those who were eye witnesses, could concein I suppose there were between thirty-five and for o came forward to the mourners' bench. They we ncipally young men and women, and before the m closed, they were all converted to God! They we still-born, but gave God the glory, by their loud on anhs to the King of David. The meeting is still ogress, although nearly all the timber is worked bey inform me that fifty or more, they suppose, h perienced the comforts of religion, since the comment at of the meeting. To God be all the glory! A meeting which continued ten days, has been held orgetown, Ohio Conference, during which, 146 profes

religion. The writer says that religion is the principle of conversation, and that many during the te ys, suspended their ordinary employment, and spen eir time in prayer and praise.

On West Union Circuit, Ohio, there is a glorious n ral. In four days, 83 persons joined the church on protion, and the prospect at present, is as bright as at any riod of the meeting.

At Ithaca, N. Y., the Lord is graciously at work Fit. fire have professed religion, and many more appears

On Stokes Circuit, North Carolina Conference, 170 pe as have recently been converted. The revival com enced in a class meeting. On Federalsburgh Circuit, Md., there has been agree

ork. Since the session of Conference, 240 have been ceived on probation. At Schenectady, N. Y., 40 have recently been remison probation, and the good work is still progressing. Many of the churches in New York city, are enjoying asous of refreshing from the Lord. The Christian Ad.

cate and Journal of Friday last, contains an account of revival at Willett Street Church, by Rev. S. Remington e pastor. We copy the following: "The work goes on gloriously. The number who have stified that Jesus has power on earth to forgive sins in 8 for the four past evenings. Two who had been Uni-ersulists, are among the number brought to Jesus this eek. Last night, one of them, after having experienced

ees. Last ingui, one of them, are the read appendice of this inguity, arose from his knees, went into the altar, and loke congregation that he had been a Universalist for the ist 13. years of his life; but had now found somehing etter—Jesus had pardoned all his sins. Thus he public renounced the dangerous delusions of Universalism. he awakening and converting power of God is too be-nendous for this fatal error. It cannot withstand it. The eligion of our God and Saviour will drive it out of the world. A good revival of religion is tatal to Universal-sm. It flies before it like chaff before a mighty wind or as the darkness is dispelled before the noonday sun." At the Second Street Station, New York city, 40 have been received on probation since the first of January.

Rev. S. Martindale gives an account of a revival at White Plains, New York. He says many have sought and obtained mercy, among these are nearly all the young adjes in the Seminary at that place, who were not profes sors of religion.

We have received a sermon, occasioned by the Alon outrage, and murder of Rev. E. P. Lovejoy, delivered at Newbury, Mass., December 22, 1837, by Rev. F. P. Trucy. The author evinces in this discourse, a thorough a

quaintance with the structure of our government. Not ing can be more just, than his remark, that " the greatest only sure bulwark of our liberties, is the virtue of the people." We extract the following sentences: The time has gone by for us to hope that riots will cease

The time has gone by for us to hope that riots will case of themselves. The arm of the nation must crush then, or they will crush the nation. Day by day they are nuttiplying. Day by day they wax fiercer and more feemide ble, and yet we vainly hope that this raging fever in the public body will cure itself, and that the contagion of death will spread no farther.

Alas! why are we blinded to the actual condition of things among us? Why do we thus hope, when our own reason, and the history of the past, alike assure us wishall be disappointed? The unperverted eye, cannot lid to perceive in these things the most fearful indications of approaching ruin. How soon will riots bring the principal.

approaching ruin. How soon will riots bring the principles of liberty into contempt? The nations of the earth will laugh us to scorn. If, while we boast of our liberty. will laugh us to scorn. If, while we boast of our neerly, we do nothing to restrain the causes operating for its destruction. We ourselves shall soon learn to look upon the principles of freedom only as abstract propositions, ladly worth the attention of practical men, and if rios continue, the time hastens when American Liberty will be but a name, the subject of jest, of mockery and of soon. [For sale at D. S. King's 32 Washington Street.]

THE FRANKLIN BANK .- The special Joint Comm tee appointed by the Legislature to inquire into the dan of the Franklin Bank have made a detailed report, companied by a bill to repeal the charter of the Bank. The Franklin Bank was incorporated in 1828. Up

1834, it was well managed, and was prosperous. A cit of speculators contrived then to buy up the shares, s they put in a cushier who went largely into speculation in beef, pork, and ludia ruther stock! This eashiers knowledges that he kept two sets of books, one of white was entirely false, and this set of books was exhibited all occasions when it was necessary to make an exhibit the state of the Bank. Hathorne testifies, that the relu of the state of the Bank made in 1836, " was designed false, that it might show a better condition of the Ba than was actually true -that he swore to the truth of the return, knowing it to be false-and that the directors w signed it and swore to its correctness, must have know it to be false-that he told them there were more bills circulation than was indicated by the return-that for ma than a year previous to this time, the circulation had e cended the limits allowed by law-and that this fact me have been known to the directors, as it was frequent the case that there were no bills in the Bank, excepfew which were so much worn as to be unit for use.

The president, Josinh Dunhum, exculpates himself for any guilt in the swindling transactions of this Bank, the ground that he could neither read nor write, or cost only write his own name!

The examination of this bank, led likewise to the closure, that the specie of the Franklin Bank, was carri to the Chelsea, Roxbury and Lafayette banks, and to Westbrook Bank, near Portland, counted as part of specie of their capital, and then returned to the Frank

The Committee close their report by stating, as the sult of their investigation, that there is scarcely a presiion of the charter of this bank, which has not been de erately and repeatedly violated.

SOVEREIGNTY OF THE DISTRICT .- A writer in the New York Evening Post, has some able remarks 00 legislative power of Congress over the District of Colum bia. The position, that Congress possesses the "Poto exercise exclusive legislation in all cases whatsoer over the District, has been assailed by Southern members of Congress, and we have been told, that although Constitution contains this doctrine, yet it does not in any such thing. This writer in the Post, however, per some account of the speeches and remarks made on point, in the State Conventions which ratified the Conventions ution of the United States. In the Virginia Convent Mr. George Mason opposed the " clause, because it go unlimited authority." So did Patrick Henry, who led it " untimited, unbounded authority." Mr. Med and Gov. Randolph spoke in favor of the clause. The mer denominated it as " complete and exclusive," and g latter, as "exclusive jurisdiction." If Congress dos possess this power, who does?

We give Br. Scott's letter, below, another insertion, because we fear that some may have overlooked it, or having seen it, may nevertheless have neglected to comply with its earnest and reasonable suggestions. We know that united and strenuous effort would easily accomplish what he recommends. Why cannot this be done? Why cannot, at least, the attempt be made? We anxiously it the result.

though it has been through different hands—and though it emigrated to the city of New York, where it resided a was the first Methodist periodical which spoke out against shoulder for which I cannot get medical assistant davery; and by its influence, principally, a majority of two Annual Conferences were converted to Anti-Slavery doctrines in the space of six months!

New England Methodists have no thought, I presume, of giving up Zion's Herald; but unless we sustain it faithfully, its present proprietors must suffer loss.

I had thought, till within a few months, that the Herald was perfectly independent; but I have lately learned that its liabilities are considerable.

but this need not be. Look to this matter, brethren. The pledges to the Watchman can all be redeemed, and much more; and the li t of subscribers to the Herald, not only kept good, but greatly increased. As a general thing, it will not be necessary to send in a discontinuance to either paper. When a subscriber must discontinue, get a substitute.

Within the bounds of our two Conferences, one thousand subscribers might be easily obtained to each of the nut the Herald on an independent ground. Brethren, let us say, this shall be done. The Herald, as well as the Watchman, must be supported principally it is the members of the New England and New Hampshire Conferences. Be it so-we are well able to sustain them, and we will sustain them. To the rescue, brethren! to the

Let us each resolve, on reading this, to see what we can do for the HERALD (giving those who prefer the Watchman, the privilege of taking it, as that paper also is much embarrassed,) during the next two weeks from the publication of this, and then send to the office the result : O. SCOTT. and let us begin Now. Jan. 13, 1838.

CHARITY ORATORIOS .- It is common in the large cities in England, to get up splendid oratorios, the surplus proceeds of which are appropriated to the public charities of the city in which they are given. At Manchester, Senate, to examine into the Kilby Bank in Boston. seven years since, a public musicat festival was held, the Jan. 30 .- A report was ordered to a second reading in expenses of which, were fifty thousand dollars! There the House, accompanied by a bill to encourage the prowas a surplus however, of twenty thousand dollars, which duction of wheat. went to relieve the sick and poor. In Birmingham such Jan. 31 .- In the House, the bill to abolish capital put

which can be obtained in England, or on the Continent. Might we not, in the principal cities in this country, eminently aid public charitable institutions, by similar be joined by the Senate, to consider the expediency of musical festivals, and at the same time contribute very altering the legal rate of interest. beings can engage.

The above is from the Universalist, paper published in this city, and is the only account of a revival of religion, we ever saw in it, or in any other Universalist newspathe only true sect of Christians extant.

Do the Universalists in this city have prayer-meetings? why does he not advocate them in his paper?

DEAD LETTERS .- Our readers may recollect an item | which recently appeared in the Herald, stating that the number of dead letters returned to the General Post Of- the Senate by a vote of 30 to 18. [This bill extends cerfee during the last year, to be 900.000. The editor of tain privileges for the space of two years, to actual setthe Courier of this city, has addressed a letter to the Post thers on the U. S. lands, mentioned in an act passed in Master General, in which he states, that the loss to the 1830.] Post Office by dead letters, is occasioned ninety-nine times in a hundred, by the ignorance or blunders of post masters in mis-sending them; that the hundredth may be set down to the refusal of the letter by the person to whom it is addressed. He thinks the ability to read writing, ought to be considered an indispensable qualification in all candidates for the office of Postmaster.

SUFFERINGS OF THE IRISH. - The British Parliament appointed Commissioners to visit Ireland, and in-vestigate the condition of the lower classes of that country. They visited upward of 100 parishes in the four provinces, and their report makes a quarto volume of 4 or 500 pages.

Their report exhibits the poorest class, as in a state of gradual starvation, having nothing but potatoes and water for their subsistence, and many persons having not a sufficiency of these. Nothing is said about these miseries having their origin in their habits of intemperance; but it is a sober fact, and we gather it from authentic statistics, that there are more ardent spirits consumed in Ireland, than in any other nation on earth, of the same numher of inhabitants. They are a poor, priest-ridden, inlemperate nation; and here is the secret of their misery. Why does not this state of things exist in Scotland, which ha barren, unfruitful country, compared with Ireland? The reason may be found in the fact, that the Scotch are Protestants, while the Irish are Roman Catholics. In one, the common people are well instructed and intelligent; but in the other, they are ignorant and debased. It is in vain that some persons endeavor to attribute the wretchedness of the poor Irish, to the oppression of the English government; the sources of their wretchedness are within themselves, and always will be, as long as they submit to the rule of a priesthood, as corrupt as the

Prince of darkness can make human beings. The Assistant Commissioners visited one widow, who lived in a wretched hovel on the roadside, about hall a deadly mark of consumption. He was once a respectable mile from Dungiven. There was a little straw in a cor- shoemaker, and earnt money to support his wife and chilshoemer, which covered with a thin linen quilt served as a bed. Over two or three kindled turf, a girl of about ten years of age was bending; and a middle aged woman was sitting, spinning, in the centre of the hut. She said that the girl was the youngest of eight children and was only a mouth old, when by her husband's death, she was left wholly dependent on her own exertions. None of the children, were, at that time able to assist her; and the only employment open to her was spinning, by which

ed their begging." She never had any land : he wait the result.

lord having taken from her that which her husband held;

TO THE PREACHERS OF THE NEW ENGLAND AND but he left her the house, half of which was blown down, NEW HAMPSHIRE CONFERENCES.

DEAR BRETHREN—I want to say a word to you about our old and well-tried friend, Zion's Herald. It has neighbor woman, that lived with me, did not know that I claims upon us-strong claims. It was the first paper had only eaten two or three potatoes that day, and at night, I used to be up two or three times, when I could

Widow McCrow, another sufferer, stated, "The rain few years, it has returned to its native New England, and has taken up, we trust, its permanent residence among us. It is still a faithful watchman,—it gives to the trump of opposition to all sin, "a certain sound." It the first Mathedist neriodical which snoke out against the first Mathedist neriodical which is constantly wet, and have not as much straw as would fill a hat. I have but a single fold of a blanket to cover my whole family—my children are native first the first mathedist neriodical which snoke out against the first mathedist neriodical which

> THE GEORGIA CONFERENCE RESOLUTIONS .- The Christian Guardian, a most excellent Methodist paper, published at Toronto, Upper Canada, copies the resolutions, above named, and then adds the following com-

" Sainted spirit of the venerable Wesley! Could shame and anger disturb thy deep and holy tranquillity, this would call them into exercise! If for aught thou couldst Zion's Watchman has been obliged to depend considerably on New England of support—and from New England a large portion of its support must be derived, for some time to come. It has been thought the pledge to the Watchman, taken up at the New England Convention, will have a very unfavorable effect on the Herald; but this need not be. Look to this matter, brethren. the vilest that ever saw the sun.' But ' if they hear no Moses and the prophets, neither will they be persualed though one rose from the dead."

We are utterly astonished at the silence of the Christian Advocate and Journal in reference to the passage of these resolutions by the Georgia Conference. Will that paper coolly stand by, and see the Discipline outraged, and not lift its voice by the utterance of one word in its above named papers within thirty days! This is true, for a defence of the doctrines, discipline and economy of defence? That paper is looked to with intense anxiety, brethren; there is no missiane. The origin to the begindo it forthwith. One thousand subscribers at the beginof two of our dearest rights; namely, the liberty of speech and liberty of the press. Its silence on these subjects, subjects which it is not pretended are matters of dispute, but which are ruthlessly violated in defiance of inherent and inalienable rights, and of guarantied stipulations, is a source of deep mortification and grief to many thousands of our members, and is doing much, in our opinion, subversive of the dearest interests of our country, subversive of the immutable principles of justice freedom and truth,-the prosperity of the church of Christ, and the glory of God!

> THE KENTUCKY GIANT .- There is a man now in the city of New York, by the name of James Porter, who is 7 feet and 6 or 8 inches in height. His age is only 21, and he is said to be still growing.

MASSACHUSETTS LEGISLATURE.

Jan. 29 .- A committee was chosen by the House and

festivals are held three times a year. The principal in- ishment for highway robbery and burglary, and to substrumental and vocal performers, are the most eminent stitute therefor confinement in the State Prison for life, passed to a third reading-yeas 234, nays 154. Feb. 2.—A committee was appointed by the House, to

much to the cultivation and popularity of one of the most | Feb. 3 .- In the Senate, the committee appointed to innocent and fascinating amusements, in which rational examine into the doings of the Middlesex Bank, made a report, accompanied by a bill declaring that the charter

"A friend in Brunswick, Me., says, 'Our society is in An order requiring the Committee on Banks and Banka flourishing condition. We have a revival of pure religion here. We hold weekly prayer-meetings, which are very fully attended. I assure you we have a very interesting season—a season of joy and peace among the Unider has passed the House.

CONCRESS

In the House of Representatives, Jan. 25th, the res per. This is somewhat remarkable, as the Universalists, tion offered some time ago, authorizing the President of like the Roman Catholics, are, in their own estimation, the United States to open a negotiation with Denmark, in reference to three prizes taken by John Paul Jones, was taken up and adopted.

Is Mr. Whittemore in favor of these meetings? If so, In the House, Jan. 29th, the memorial of the Cherokee Chiefs, protesting against what they consider to be a fraudulent treaty with the Cherokees, was laid on the table by a vote of 122 to 96.

On Tuesday, the 30th, the land preemption bill passed

BLACK LIST.

It is with deep regret that the Directors continue the publication of a black list. They feel as if they were mpelled to such a course, not in the way of revenge, not in anger, but in sorrow, to prevent the frequent impositions which are constantly practised upon them, by suberibers refusing to take their papers from the Post Office. The consequence is, they lie dead, and the Post Master writes a letter requesting them to be discontinued. Any information respecting them, post paid, will be gratefully eccived by the Agent.

3 75

\$260 85

Edward Hillier, Lynn, Mass.

Thomas Bates, Hallowell, Me.,

Caleb F. Ward, East Lebanon, N, H., Thomas B. Small, Newton Lower Falls, Mass. 6 17 Lewis Fairfield, East Cambridge, Mass., 1 25 Wm. Lovering, Lowell, Mass., 6 00 Benj. Chaney, Wiscassett, Me., 7 68 Ionathan Torr, Rochester, N. H., 2 50 Edmund Washburn, Natick, Mass., 1 25 Joel Pierce, Needham, Mass., John Bowen, Norwich, Conn., 4 75 James Culver, Norwich City, Conn., 5 50 Elbridge Howe, Holliston, Mass. . 3 75 James Freeman, Pembroke, Mass., 6 00 \$65 47 Before published, 195 38

General Intelligence.

Intemperance.-John Kennedy exhibited but a remant of a man. His legs were bandaged-his eyes inflamed unto the color of a live coal, and his cour distorted. Intemperance had evidently rioted long in his flesh, his bones and marrow, and marked him with the

Atlantic Steam Navigation .- At last the long talked on the point of being made. Lieut. J. Hosken of the Royal Navy, arrived here on Thursday from Liverpool, in the October of the nurse of making the necessary. in the Garrick, for the purpose of making the necessary arrangements for the reception of the "great western steam ship," and for keeping up an intercourse by her means, with Great Britain. She is already built, and is now in London, taking in her machinery. Having ac-complished the object of his present voyage, Lieut. Hosken will immediately return and assume the command of this vessel, in which he expects to arrive at this port in the month of April next. Her points of departure are Bristol and New York. She is about 1350 tons burden, and it is calculated will carry about 600 tons of coal. - N.

the state of New-York, is probably the greatest flour market in America. Several of the flour mills are of stone, and eight stories high, by a length of nearly 300 feet. There are 21 mills, with 96 run of stones, in Rochester. To keep these in operation receives a constant of the season, and the season of the season of the season, and the season of the ester. To keep these in operation requires 70,000 barrels of wheat daily. They can manufacture and put up ready for market 5,000 barrels flour daily. It is stated that up to August in last year 600,000 barrels of flour were o market, from that place alone, worth about four mil-

Religious Exercises in Schools .- A petition has bee recigious Exercises in Schools.—A petition has been presented to the Legislature of New York, praying that a law may be enacted to probibit the practice of praying, singing, reading the Bible, and other religious exercises in the public schools, and seminaries of education. The committee to whom the subject was referred, has made a detailed and sensible report, recommending that the prayer of the memorialists be not granted.—Boston Patriot.

Legislature.—The bill for establishing a board of Bank Commissioners passed the Senate on Wednesday, with but one dissenting vote.

Banks.—In the Senate, on Thursday, the com-

appointed to investigate the affairs of the Franklin Bank, made a long report, disclosing matters very unfavora-ble to that institution, and reported a bill to repeal its

The committee on the American Bank reported very favorably of it. The liabilites of the Bank are about \$455, 000, and its assets about \$930,000. The committee wer confident that it would meet all its demands.

Melancholy Accident .- We learn from Briggs's Bullethe theorem is a man and the state of the st fractured, and he died the next morning. Fire at New York - In a fire at New York on Monday

ult., 24 buildings were destroyed, mostly two story brick dwelling houses, nearly new—loss estimated a \$60,000. Most of the buildings belonged to Mr. John G

The Kilby Bank redeems all its small bills at the counter. It is under the direction of an able and highly respectable board of directors. Its liabilities are not large, and we advise those who hold any of its bills, not to part with them below par value .- Eve. Jour.

LIBRARY LECTURE.

The first Lecture before the Boston Wesleyan Library Association, for 1838, will be delivered by the Rev. O. R. Howard, at the Lecture Room of the Methodist Episcopal Church, in Bronfield Street, on Monday, the 12th inst, a 7 o'clock, P. M.—Subject—The taste for mental excite-

The public generally are invited to attend.

NEW ENGLAND WESLEYAN EDUCATION SO-CIETY.

To the Preachers and Members of the Methodist Episco pal Church, throughout the New England Confer

DEAR BRETHREN—The following brethren in the ministry have been appointed by the Board of the New England Wesleyan Education Society, Agents for the Society, at the several places opposite their names, for

Hiram Cummings, Scituate Harbor, Marshfield, Dux-bury, N. W. Duxbury and Pembroke. Sanford Benton, Malden, Medford, Saugus and North

PROVIDENCE DISTRICT.

Ver. Ezekiel W. Stickney, Lowell. James Porter, Millbury, Worcester and Oxford. Luman Boyden, Lunenburg, Marlborough, Sudbury 1 Ashburahan Wm. H Richards, North Uxbridge, Holliston, Hop-

inton and Woonsocket. Aaron D. Sargeant, Needham, Natick and Weston. SPRINGFIELD DISTRICT.

Wm. Liresey, Wesley Chapel, Westfield, Blandford nd Chicko And Chickopee.

Hiram H. White, Asbury Chapel, Ludlow, Wilbraham, South Wilbraham, Somers, Belchertown and Mun
O. Fairbanks, W. Sawyer, A. Bodwell, D. Sanborn, D. Bodwell, D. Sanborn, D. Bodwell, D. Sanborn, D. Bodwell, D. Bodwell,

. Smith, Williamsburgh, West Farms, Cumming- each. n and Ashfield

Richard Livesey, Winchendon.

Thomas Marcy, Ware, Brookfield, Pelham and Wales.

Samuel Heath, Athol and Northfield. NEW LONDON DISTRICT.

A. U. Swinerton, New London, Norwich Landing, Norwich Falls, Montville, Lyme and Mystic. Pardon T. Kenney, Norwich North, Franklin and Bozrah.

Ralph W. Allen, Chatham, Manchester, Glastenbury,
Tolland, Bolton, Willimantic and Mansfield.

Squire B. Hascall, East Windsor, Warehouse Point
and Stafford.

Miss Mary Kendrick.

Squire B. Hascall, East Windsor, Warehouse Point and Stafford.

Isaac Stoddard, Eastford, Thompson, Webster, South-ridge, Dudley and Woodstock.

E. Culver, Jr., Plainfield.

Miss Mary Kendrick.

In Newtown, N. H., by Elder J. C. Blodgett, Mr. Ez am. Currier of East Kingston, to Miss Betsey Gale.

In East Kingston, by Rev. W. Wilbur, Mr. Ira Gale of Newtown, to Miss Elizabeth Jane Currier.

ridge, Dudley and Woodstock. E. Culver, Jr., Plainfield. NEW BEDFORD DISTRICT.

Shipley W. Willson, Elm Street, Mariner's Church, ortsmouth, Little Compton, Westport and Newport.

Phineas Crandall, Fourth Street, Fairhaven Village, Head of River, Middleborough, Rochester and Wareham Asa Kent, Holmes' Hole, Edgartown and Chilmark. John T. Burrill, Nantucket County. Warren Emerson, Chatham, Harwich, Eastham, South

Vellsteet and Orleans.

1. M Bidwell, Wellsteet, Trure, South Trure, and G. W. Stearns, Falmouth, Sandwich, do. Mo Barnstable, Yarmouth and South Yarmouth.

D. S. KING, J. HORTON, A. H. BROWN. A. D. SARGEANT, M. L. SCUDDER,

E. M. BEERE.

ANTI-SLAVERY MEETING.

The next quarterly meeting of the Essex County Anti-Slavery Society, will be held in Ipswich, Essex County, Feb. 14, 1838. Delegates are requested to be punctual in attendance, and it is hoped that any agents of the A. A. S. Society who may be in the neighborhood, will avail the mealures of the connectunity of being present. nemselves of the opportunity of being present. Services to commence at 10 o'clock, A. M.

BOSTON ACADEMY OF MUSIC.

1. Chorus—From Oratorio of Saul,
2. Ode—The "Transient and the Eternal," from the German of Rosegarten. The Music consisting of Choruses, Song, Recitatives, &c., composed by

PART SECOND. 1. Hymn to God, by Mrs. Opie. Music consisting of Quartetto and Coro, composed by Novello

2. Offertorium, Jubilate Deo Quartetto, by Eybler Eybler. Haydn Kyrie and Gloria, from 16th Mass. 4. Trichordium, Melody by Rosseau, Harmony Volger.

Gloria, from 1st Mass, English words,

Tickets for the remainder of the season, and for the evening, may be obtained of PERKINS & MARVIN, 114
Washington street, and at the door.

Feb. 7.

SPRINGFIELD DISTRICT. QUARTERLY MEETINGS-FOURTH QUARTER.

Ware, Chickopee, March 3, 4 Pelham, Winchendon, Brookfield, 17, 18, Feeding Hills, Westfield, Blandford, Williamsburg, 24, 25. " 31. Ap'l.1. April Worthington, Savoy, West Farms, &c. Colerain, Greenfield. Gill, Athol, Ludlow, Wilbraham, 24, 25. 28, 29, May Wesley Chapel, Asbury Wales, 14, 15. N. B .- Only the names of the circuits are given above not the places where the Quarterly Meetings are to be held.

J. A. MERRILL, P. Elder.

Feb. 6, 1838.

NEW LONDON DIS	TRICT.		
QUARTERLY MEETINGS-FOU	RTH QUAR	TER.	
Stattord,	Feb.	12,	
Tolland and Bolton,	44	17,	
Nerwich Landing,	44	24,	
Mansfield and Willimantic,	March		
East Windsor.	46	3,	4.
Somers,	46	-,	5.
Warehouse Point,	44	10,	
Manchester,	44		12.
Bozrah and Montville,	66	17,	19.
New London,	44	24,	
Norwich Falls,	" 31	Ap'	
Norwich North,	April	7,	
Lyme,	**	14,	
Chatham,	46	21,	
Hebron,	64	26,	
Glastenbury,	66.	28,	
Mystic,	May		2.
Eastford,	41		6.
Southbridge,	44	8,	9
Dudley and Woodstock,	44	12,	13.
Thompson,	46		14.
Plainfield,	66		15.
Norwich Landing,	66	19,	20.
Franklin,	**	21,	
Webster,	June		3.
D. Dorce	HESTER, P		
Norwich, Jan. 23, 1838.			

COMMUNICATIONS.

Egland Wesleyan Education Society, Agents for the Society, at the several places opposite their names, for the present conference year.

It is hoped by the Board, that you will assist them as much as lies in your power, to perform the duties of their agency, in forming auxiliary societies, and in receiving subscriptions for the parent society. It is also hoped that those brethren who have been appointed agents, will make no delay in completing the work of their agency, and that in every place, however small, vigorous efforts will be put forth in this interesting cause.

BOSTON DISTRICT.

Jotham Horton, Dorchester, Hungham and Cohasset, Moses L. Scudder, Charlestown, Cragie's Point, Andover and Newton.

Joshua W. Downing, Topsfield, Gloucester, Marblehead and Salem.

Thomas C. Pierce, Lynn—Wood End, Common and South Street.

Fred. P. Tracy, Bradford, Newbury, West Newbury, Newburyport and Ipswich.

Mosely Dwight, N. W. Bridgewater, Easton, Stoughon, Tauutoa, North Dighton, Walpole and Mansfield.

Hiram Cummings, Scituate Harbor, Marshfield, Duxbury, N. W. Duxbury and Pembroke.

PAYMENTS FOR THE HERALD

R. Lewis, S. Bond, D. Cornwell, C. E. Chase, A. L. Daniel Fillmore, West Providence. East Greenwich, enterville, Pawtucket and Cumberland.

Abel Stevens, East Providence, Warren, Bristol and Fall

Bellett, W. Ketchen, M. Herrick, C. Chandler, J. Adams, M. Bellett, W. Belle lett, W. Ketchen, M. Herrick, C. Chandler, J. Adams, R. Pellett, I. Dodge, H. True, D. Sanborn, S. Pingry, S. Sargent, D. Hoyt, N. Griffin, J. P. Rowell, J. Smith, W. S. Prescott, J. Mansfield, R. Mansfield, N. Willis, N. Rice, J. W. Tuttle, T. Nutting, F. Chaffee, C. Burgess, E. Burr, E. Hoyt, I. G. Noyes, J. S. Dodge, A. Small, T. Bancroft, J. Clough, Jr., J. A. Woodbury, C. N. Cate, J. Patten, C. Eaton, J. Allen, W. Littlefield, F. Rowe, Curtis & Allen, J. Pearsons, B. Gunnison, D. Pew, L. Cleaves, M. Harris, E. Russell, E. Peabody, J. Waitt, D, Russell, Jr., I. K. Lewett, J. A. Newgan, J. Parkins, T. Russell, Jr., I. K. Jewett, J. A. Newman, J. Perkins, T. Farnum, C. D. Perrin, G. Warner, P. Burgess, S. Perry, J. McKoy, D. Miller, C. Weston, T. Dodge, A. Robin-

Hodgkins, M. Dow, S. Shepherd, S. Washburn, L. D. Reuben Ransom, Claremont, Gill, Leyden, Greenfield, avoy and Colerain.

West Full State of Colerain State

MARRIED.

In this city, Mr. Martin Barnes to Miss Eliza Ann Se In this city, Mr. Martin Baines to Miss Eliza Ann Sevey, of Thomaston, Me.; Mr. Josiah Hamblin to Miss Susan Haskell; Henry R. Cleveland, Esq. to Miss Sarah P., daughter of the late James Perkins, Esq.; Mr. John Faxon to Miss Sarah H. Clark; Mr. Erastus E. Cole of Medfield, to Miss Harriet N. Whitcomb. In Harwich, by Rev. J. Bicknell, Mr. Jas. N. Howes of Chatham, to Miss Sarah Kendrick, daughter of Capt. Mulford Kendrick; Mr. Aruna Eldridge of Chatham, to Miss Mary Kendrick.

DIED.

In this city, Mr. William Paul, 62; Mrs. Mary Taylor, 74; Miss Mary Elizabeth, daughter of Rev. Dr. Jenks 19; on the 10th ult., Thomas, 3 years and 7 months, and on the 29th ult., Hannah E., 18 months, children of Mr. Thomas Lamb; Mary Eliza, daughter of Mr. Samuel S Adams, 3 years.
In Roxbury, 28th ult., Mr. Milo Palmer, of Putney

Vt., aged 19. In Ashburnham, on the 12th Dec., Mr. Abram Foste aged 67. In Hanover, Mass., 29th ult., while on a visit to her friends, Miss Ruth C., daughter of Mr. John Eells, o

Camden, Me., 20.
In Marblehead, Mr. Nathaniel Phillips, 77; Mr. Geo In Marbienead, Mr. Nathaniel Philips, 77; Mr. Geo. Cash, 82—revolutionary soldiers. In Bangor, Capt. Nathaniel H. Downe, formerly of this city, 74. He was in the naval service of our country du-ring nearly the whole of the revolution. In Windsor, Conn., Jan. 16, Mrs. Dorothy Torrey, aged

106 years, 4 months and 19 days! She had no disease retained her appetite, and gradually died from mere ex haustion of nature. Her husband died 13 years since aged 91. She was mother of eight children, six of who

Died, in East Abington, Mass., July 8, 1837, Mr. CHARLES AYER, aged 27. His sun of life set in glory. He was a class-leader, and walked three miles and met

his class regularly. He walked four miles to church evhis class regularly. He walked four miles to choren ex-ery Sabbath. I remember saying to him, the Sabbath before he died, "Brother A., you pay dear for being a Methodist." He replied, "I get my pay as I go along." I hope his brethren will remember his dying words, "Re-ligion is good to die by " G. W. BATES. ligion is good to die by "
East Abington, Jan. 30, 1838.

Died, at Pownal, Vt., 20th ult., Mr. JAMES HALL, aged about 70. He had enjoyed the blessing of justifica-tion, and was a men ber of the M. E Church about forty years. We humbly trust he is removed from a world of sin, to a sphere of blessedness and love. We have lost his presence, but may we imitate his example, so far as he initated Christ, and may we follow him to his rest and reward. Jan. 26.

Ship News.

PORT OF BOSTON.

Monday, Jan. 29.

No Arrival. Cleared, Brig Ottoman, Gray, Smyrna;—Sche Victor, Baxter, N York; Tasso, N Bedford.

TUESDAY, Jan. 30. No Arrival. Cleared, Ship Cabinet, Berry, Mobile;—Bark La Grange, Brown, Sumatra;—Sch Aurora, Doyle, Beltast. WEDNESDAY, Jan. 31.

Arrived, Schs Geo Brooks, Dyer, and Frances, Reed, Portland.

Cleared, Ship Columbiana, Barker, N Orleans;—Brigs
Pandora, Drake, do; J Palmer, Coombs, Philad.

Arrived, Schs Wave, Ramsdell, Lubec; Banner, Robinson, Wiscasset; Echo, Jordan, Saco; Albert, Trefethen, and Nancy Treat, York, Portland. en, and Nancy Treat, York, Portland.

Cleared, Barks Effort, Hussey, St Jago and Trieste;
Burlington, Evans, N Orleans;—Brigs Fame, Scott, do;
Patapsco, Smith, Baltimore;—Schs George, Bettes, Auz
Cayes; Flora, Jenkins, St Mary's, Ga.

FRIDAY, Feb. 2. Arrived, Schs Renown, Bennett, Lubec; Jane, Allen, do for N York; Herald, Wiscasset; Helen, Bath; Plan-

Cleared, Brigs Acadian, Lane, Halifax; Vesta, Howes, Baltimore; -Schs Tremont, Kent, N York; Margaret, Williams, Bath.

SATURDAY, Feb. 3. Arrived, Ship Charleston, Eldridge, N Orleans; -Schs Everlina, Portland; Pres Jackson, Belfast; Wm Tell, Dover.

Cleared, Ship Lagoda, Freeman, N Orleans;—Brigs
Ganza, Patterson, Mobile; Robt Waln, Sears, Charleston; Sylph, Nickerson, Philad;—Schs Rosario, Sears,
Tampico; Odeon, Howes, Savannah; Fancy, N York;
Exeter, Portland; Dover Packet, Dover.

SUNDAY. Feb. 4.
Arrived, Ships Arno, Potter, N Orleans; Henry Clay, Elwell, Natchez,

Boston Prices Current. from 2.00 to 3.00 1.12 1.25 14.50 15.00 12.50 13.00 APPLES, bbl. BEANS, white, per bushel, BEEF, mess, bbl. No. 1, prime, BEESWAX, American, lb. 31 CHEESE, new milk, lb.
FEATHERS, northern, geese, lb.
southern, geese,
FLAX, American, lb.
Fish, Cod, per quintal,
FLOUR, Genesee, bbl.
Baltimore, Howard street, 45 12 3.50 8.57 8.60 ---82 80 1.10 3.00 8.25 8.37 white, . Rye, northern,
Oats, northern, (prime)
HAY, best English, ton of 2000 lbs.
Hard pressed
Honey. (Cuba) gallon,
thors, letquality, ib. 52 20.00 2d quality, LARD, Boston, 1st sort, lb. . LEATHER, Philadelphia city tannage, lb.
do. country do.
Baltimore city do.
do dry hide,
New York red, light,
Boston do. slaughter,
do. dry hide,
LIME, best sort, cask,
PORK, Mass., inspection, extra clear, bbl.
Clear, from other States,
Mess, 21 21 21 21 95 22.50 19.50 3.00 1.00 2.75 SEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Hemp, Red Clover, northern, lb. Southern Clover, Tallow, tried, lb. 45 41 38 33 47 48 40 38 merican, I washed. 46 40 30 42 37 28

PROVISION MARKET.

RETAIL PRICES. BUTTER, tub. lb. 25 25 3.25 3.00 14 13 Cipen, bbl. Hans, northern, lb.
Southern and Western,
Eggs, dozen,
Pork, whole hogs lb. POULTRY, lb.

[From the Daily Advertiser and Patriot.] BRIGHTON MARKET-MONDAY, Jan. 29, 1838. At market, 380 Beef Cattle, and 1075 Sheep. 40 Beef

PRICES. Reef Cattle-No particular variation from last week. We quote to correspond, viz.: extra at \$700 a 725; first quality \$650 a 700; second quality, \$575 a 625; third quality, 450 a 550. Sheep—We noticed sales at \$2 38, 2 62, 2 00, 3 50, 4 00, and 5 50.

Swine-None at market.

TO THE LADIES.

TO THE LADIES.

THE MISSES HUNT, Female Physicians, gratefully achanowledge the extensive patronage they have received, and would respectfully give notice that they still continue to attend to the cure or relief of the following diseases, at their residence, No 1 Spring street, cerner of Leverett St., Boston:—Rheumatism, Tic Doloreux, Gou, Contractions, Paralysed Limbs Palsy, Decline, Consumption, Dropsy, Humors, (Serofula, Salt Rheum. King's Evil, Cancer, Ringworm, &c. &c.)
Catarrh, Scald Heads, Affection of the eyes, Teeth and Gums—Dyspepsia, Debility, Spinal affections, Nervous Symptoms, Worms, Asthma, Jaundice, Liver Complaint, Henorrhoids, Bunnians and Corns—Female Weaknesses, &c. &c.

The great success which has attended their treatment of the above diseases, and the propriety of Ladies consulting one of their own sex, render any argument in favor of their practice unnecessary.

The many complaints incident to Children will meet their rticular attention.

The Patent Medicated Champoo Baths will be administered.

o Ladies at any hour of the day. These baths are not only a actury to persons in health, but a cure for many diseases. Family Rights for the above bath can be obtained on application.

Hours for seeing patients from 9 in the morning until six in the evening. Advice Gratis, 3m feb 7

MARLBORO HOTEL. This House is kept on the strict-est principles of temperance, no intoxicating liquor be-ing sold or used in the house. Smoking cigars not allowed on any part of the premises.—Family worship for those who wish to attend is observed morning and evening. The house has to attend is observed morning and evening. The house has recently been calarged and fitted up in the best style. The furniture and hodding entirely new. The table will be found spread with as great a variety and served in as good style as at any other listed in the United States—a large number of sleeping rooms are to be added to the establishment. Members of the Legislature and others wishing permanent board, will find it a pleasant home.

FOR ZION'S HERALD. THE DYING CHRISTIAN.

WRITTEN AFTER VISITING A SICK FRIEND. Thou art going to the land of peace! By many a sign and token,

I know that here thy journeyings cease, Life's mystic harp is broken. A ray from that far land is glowing, Like sunshine o'er thy breast, And its music tones are flowing. To give thy spirit rest.

Oh, what were India's wealth to thee,-Earth's proudest titles, now? Thy wearied soul will soon be free, Joy's halo round thy brow. Like cooling draughts when noontide burns .-A lulling fountain's play-

The refuge where the stricken turns, When hope hath fled away-A ray of light amid the gloom, When storms about us roll, Must be that land beyond the tomb, Its rest unto thy soul.

Oh! when life grows a weariness, When once the spirit feels, That earth no more hath power to bless, Though at her shrine it kneels-When once, amid its heartless mirth, We draw the loathing sigh, And send our glance about the earth, For joys which will not die;

How softly, sweetly does it fall, A whisper of that shore. Where, when the spirit's toils are done, Its wing shall tire no more. So let us live that life may wear, Thus in its closing day, The sunny light and glowing hope,

Lowell, 1838.

Which on thy pinions lay. FLORENCE.

FOR ZION'S HERALD. GEORGIA CONFERENCE AND SLAVERY.

MR. EDITOR-While making pastoral visits yesterday, I called on a neighbor to converse upon the subject of religion. He confessed his need of it, but urged as a reason for not having sought it, the improper conduct of many of its professors; and then referred me to the following resolutions, in the " Boston Patriot," copied from the "Charleston Mercury," which were adopted by the Georgia Conference. I took up his paper and read them, but with confusion and utter astonishment. I was overwhelmed with the thought, that a whole conference of Methodist minsters should be so morally blinded by, or interested to promote, the horrid and soul-destroying system of slavery, as to declare in a conference capacity, before the world, that the greatest curse ever inflicted on any nation, or suffered by any tribe of human beings, is "not a moral evil." As these resolutions have twice been published in the Herald, I will not here repeat them. To pass these resolutions, four things were necessary to be done by the conference.

1st. They were to contemplate slavery as it exists in the U.S.

2d. Compare it with the rule of moral rectitude. 3d. Decide upon its moral character. And 4th. Infer their duty "as ministers of Christ" re-

specting it. 1. What is "slavery as it exists in the United States?" It is depriving God's creatures, made in His own image, of those inalienable rights with which He endowed them, without remuneration, or the plea of their having been forfeited by crime, or any command from God, either expressed or implied, so to do. And as those rights were given to them by their Creator, for his own service and glory, it is, therefore, the highest kind of robbery-robbing both God and man. It is stripping them of all the high attributes of their immortal nature, and chaining, driving, whipping, working, and feeding them as beasts; advertising and selling them at auction, as goods, chattels, or things. It is withholding the means of physical, intellectual and moral improvement, and the consequent happiness. It is assuming a claim on men's will and services, superior to their Creator's, compelling them to break the Sabbath, and violate the law of chastity, and all the social and domestic relations of life. It separates husbands and wives, parents and children, brothers and sisters.-It inflames the passions and appetites, creates jealousies and breaks up families, makes widows and orphans, breaks the heart, pains both body and mind, shocks the sensibilities, benumbs the moral feelings, and dries up the fountain of human sympathies.-It lives in covetousness, grows in adulte-

ists in the U. S.,"-the above is but a fair description 2. By what standard did they try it, to ascertain its moral character? Was it the Bible or the Discipline of the church, or the writings of our standard authors, or Bishop Hedding's late address on slavery? Try it by the Bible. How will it compare with the

ry, and fattens on the blood of millions of its victims.

As it was not the principle of slavery which they

pronounced "not a moral evil," but "slavery as it ex-

decalogue? The Decalogue says: 1. " Thou shalt have no other gods before me."

mit adultery."

But Slavery says: 1. The master shall be the god of the slave, whose will the slave shall obey, God's will to the contrary notwithstanding.

2. "Thou shalt not take 2. God's name is not to the name of the Lord thy be so much feared or revered by the slave, as the God in vain." master's.

3. " Remember the Sab-3. "Six days shalt thou bath day to keep it holy." labor," and also the seventh, if it be thy master's will.

4. " Honor thy father 4. Dishonor them by obeying, fearing and respecting and thy mother."

the master, in preference to them. 5. If the slave lifts his 5. " Thou shall not kill."

hand in self-detence, tho' he he ever so badly treated, the master may kill him. 6. "Thou shalt not com- 6. The wife may be torn from her husband, dragged

to another State, sold and married to another man, while her husband lives. 7. "Thou shalt not steal." 7. Slavery steals tens of thousands of human beings every year.

8. Slavery compels its victims to do so, to screen the licentiousness and wickedness of the master.

9. "Thou shalt not cov- 9. Slavery is founded in | 4. They infer their duty "as ministers of Christ"

exist without it. The Gospel Rule-Love. 10. " Love is the fulfill-

10. Slavery violates all ing of the [moral] law." master, and that which is enacted by Southern legislators. 11. "Love worketh no ill 11. Slavery worketh evil

of every kind to its victims. to his neighbor. 12. "Love leads a man

We see that so great is the discrepancy between slavery, and the decalogue and the golden rule,

that the Georgia Conference could not have made that American "slavery is not a moral evil." Was then the Methodist Discipline that standard? Four years before the M. E. Church was

organized in this country, the conference spoke the following sentiments. "The conference acknowledges, that slavery is contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion; and doing as we would not that others

lowing rules :-

should do unto us; and they pass their disapprobation

"Every member in our society shall legally execute and record an instrument [for the purpose of setting every slave in his possession free] within the space of two with these rules, shall have liberty quietly to withdraw from our society within the twelve months following the notice being given him aforesaid: otherwise, the assistant shall exclude him from society." "Those who bought crites! for ye shut up the kingdom of heaven against or sold slaves, or gave them away, unless on purpose to free them, should be expelled immediately."

Why expel them from the church, unless holdng slaves is "a moral evil?" In 1798, the Dis- and slave on their way to heaven, are shutting cipline had the following question and answer in it. it up against both, and themselves also. Had they

the crying evil of African slavery?" "We declare that we are more than ever convinced of "crying evil," yea, directly support it. the great evil of African slavery, which still prevails in

Our present Discipline contains the following ops. They all pretend to act under the authority

question and answer. "What shall be done for the extirpation of the evil of not act consistently with each other, and impar

slavery?" "We declare that we are as much as ever convinced they will put resolutions to vote in Southern con-

f the great evil of slavery." that standard they used, for it pronounces slavery the doctrine be true, that a bishop is responsible to be a great, and crying evil. Should any say it for the actions of a conference on that subject, be does not mean a moral evil, I would inquire what cause it is not regular conference business, are no

kind of an evil does it mean? Can men commit those bishops who preside in Southern conferen a great natural, physical, or political evil, deliber- ces responsible for aiding them in supporting slave ately and willingly, and there be no moral evil, or ry, and nullifying the Discipline? If they believed moral principle involved in that action? Certainly Were the writings of our standard authors that rule? Mr. Wesley says, slave traders are "Afri- press an opinion on that subject, why will they not

he says, "You are guilty, yea, principally guilty of all these frauds, robberies and murders. You are the spring that puts all the rest in motion-therefore, the blood of all these wretches who die before their time, whether in taught. The second is, the General Conference their own country or elsewhere, lies upon your head.— | advised us not to agitate the subject. A more di Thy hands, thy bed, thy furniture, thy house, thy lands, rect way could not be taken to agitate the church

degree, are exactly on a level with slave-traders."

Hear Dr. Clarke's sentiments respecting slavery. t all, or dare to profess that they believe in the existence | ing it from Northern ones, do not our bishops take of such a Being, while they carry on what is called the a stand with them, they supporting slavery as i slave trade; and traffic in the souls, blood and bodies of exists, and thus, both bishops and those conferen erites, cast off at once the mask of religion; and not deep- iniquity, destructive to the rights, souls, bodies, and en your endless perdition by professing faith in our Lord happiness of millions of our fellow citizens? In Jesus Christ, while ye continue in this traffic!" "In heat the M. E. Church, and this nation are ever divided then countries, slavery was in some sort excusable; but the course pursued by our bishops, who take among Christians, it is an enormity and a crime, for stand with the South and Southern ministers, i which perdition has scarcely an adequate state of punish-

The following is one of the resolutions passed by the British Wesleyan Conference, and was written by Rev. Richard Watson.

"That the conference fully concur in those strong moral views of the evil of slavery, which are taken by their fellow Christians of different denominations, and in the purpose which is so generally entertained of presenting petitions to Parliament from their respective congregations for its speedy and universal abolition; and earnestly ecommend it to all the congregations of the Weslevan Methodist societies throughout Great Britain and Ireland, in the New York Baptist Register; being extracts of let to express in this manner, their sympathy with an injured ters from Mr. and Mrs. Bronson, missionaries to Assam. portion of their race, and their abhorrence of all those principles on which it is attempted to defend the subjection of human beings to hopeless and interminable slavery."

they tried slavery, and tested its moral character; some of them frequently engaged in reading their but what was it? As they have not informed us, Bibles. No extreme measures were made use of in our researches for it, we must be governed by and no attempts made to excite feeling, aside from the best evidence we have. From the resemblance a faithful exhibition of the truths of God's word. which the resolution bears to Bishop Hedding's Our waiting eyes were unto God, for his blessing address, I am compelled to believe that the ad- upon our feeble efforts, for we felt most deeply dress was that standard. For certainly the ex- that without His blessing those obdurate hearts press image of the address, is as clearly seen in could never be brought to bow at the foot of the the resolution, as ever the image of a parent was cross. About four weeks since there appeared seen in his offspring. There is, however, this dif- some tokens of good among us. Our meetings ference. The Bishop fully believes that there are increased in interest, and an unusual spirit of many cases among our brethren in the Southern prayer was manifested. One Sabbath morning, as States, in which holding slaves, or slavery, is right. Mr. Bronson was walking upon deck, he observed The resolution exercises a little more charity, de-claring that (not only slavery among Methodists, his Bible. The sailor (who when he came on board but) slavery as it exists in the United States, is was the most reckless and profane among the right, that is, "not a moral evil."

subject of slavery, would be considered so infallimoral rectitude, to ascertain its true character.

pecting its moral character. "Slavery as it exists simple and affecting parration: in the U. S. is not a moral evil."

covetousness, and cannot respecting it. "We have nothing to do, further than to ameliorate the condition of the slave, by imparting to him and his master the benign influences of the religion of Christ." How do they do law, except the will of the this? First, they declare that "slavery is not a moral evil." That is, neither the principle, or the present practice of it is a sin. This is all slaveholders want. If slavery is not a sin, it being such a source of profit and gratification, it will never 12. Slavery leads a man be abandoned by them; and this resolution sancto do unto others what he to do unto others what he tions its present practice, and consequently all the would have others do unto would not have others do evils arising from it. Secondly, they "view slavery as a civil and domestic institution," and consequently, "have nothing to do with it." So then, if murder, theft, robbery, adultery, covetousness, falsehood, cruelty, withholding the Bible from men. the Bible that standard, by which they ascertained and keeping them in ignorance, and all their train of concomitants, are incorporated into, and couched under the name of a "domestic institution, "ministers of Christ" have nothing to do with it Strange doctrine this, for the nineteenth century,

to be preached by men professing to reform the

world! How are they going to "ameliorate the

condition of the slave," or "impart to him and his

master the influences of religion," until they convince them that such a practice, and such institutions are wrong? And how can they convince them that it is so, while they practise and sanction upon all our friends who keep slaves, and they advise it themselves, by declaring "it is not a moral evil? In 1784, the church was organized with the fol- The members of that conference are the support ers of slavery, and, according to our Saviour's doctrine, the blood of the whole system of slavery rests on their heads. "Fill ye up, then, the meas ure of your fathers," "that upon you may come years." "Every person concerned, who will not comply all the righteous blood shed upon the face of the earth, from the blood of righteous Abel unto the blood of Zacharias." Hear his denunciation :-But wo unto you, Scribes and Pharisees, hypo

men: for ye neither go in yourselves, neither suffe ve them that are entering, to go in." I fear the Georgia Conference, instead of aiding both maste "What regulations shall be made for the extirpation of had nothing to do with it, they might have been comparatively guiltless; but they approve of tha

To close this long article, I wish to express m

astonishment at the course pursued by our bish-

of the General Conference; if so, why do they tially to all, in their administration? It appears ferences, which not only support slavery, but nul-It cannot be that the Discipline of our church is lify the rules of our Discipline on that subject. It that doctrine, would they put such resolutions to vote? If bishops put resolutions to vote in the South, and give Southerners an opportunity to excan butchers, men-stealers," &c.; and the slave permit us at the North to express our opinion or trade is "complicated villany, robbery and mur- it also, in the same way? The two principal rea der;"-that all slave-holders, of whatever rank or sons are these :- First, we shall express an opin ion in opposition to theirs on the subject. If South and are "partakers with the thief." And to them ern conferences express an opinion approving of murder, robbery, theft, &c., must we keep silent, and fellowship them as Christians, and thus declare to the world, that we approve of their opinions and views? This is the doctrine we are are at present stained with blood! Be not more savage than to permit the Southern conferences to pas such resolutions as the above, and not permi Northern Conferences to speak at all. By giving How can any nation pretend to fast, or worship God Southern conferences that privilege, and withdraw es combine to prop up an supporting that system which must ultimately draw down the just judgments of an offended God, will directly bring it about; and they must take the re-

Duxbury, Jan. 10.

REVIVAL ON BOARD A SHIP.

H. CUMMINGS.

In many instances, revivals have occurred among the crews of ships in which missionaries have sailed to their destination. We find the following interesting narrativ Boston Recorder.

Under date of February 10, 1837, Indian Ocean in a letter to Mrs. Sheldon, concerning the work Judge ye, all men, whether our standard writers of the Lord among the sailors, who, at the comdo not consider American slavery "a moral evil." mencement of the voyage, were all impenitent. (the And yet, the Georgia Conference, the sons of these captain and officers were pious,) Mrs. Bronson fathers in the gospel, with the Bible in one hand, writes as follows: They appeared serious and the Discipline in the other, and the writings of rather attentive during our religious exercises, yet these venerable men of God open before them, de- none of them manifested any concern about their clare that "slavery as it exists in these U. States," situation until several weeks since. We had for the worst the sun ever saw, "is not a moral evil," some time observed that the tracts we gave them It appears that there was a standard by which were read with considerable interest, and we saw crew) now for the first time disclosed the feelings What are we coming to? Never did I suppose which had for weeks agitated his mind, and which that the opinions of a Methodist Bishop on the until then he had concealed from every one. That evening, in our conference meeting, he arose of ble as to be substituted for the Bible, by a whole his own accord, and told us what he hoped the conference of ministers at once, as the standard of Lord had done for his soul. I will give you his relation as nearly as possible in his own words, which 3. Conclusion of the Georgia Conference res- I noted down immediately after. It was a most "I have been a guilty, wicked sinner all my

days; I have been many times in danger; once Laws, in the following States, viz: Maine, New of water, I stood calm. The captain and others lumbia, and Tennessee. came to me, and asked me what they should do. what a place he would have landed in.) Once, ral weeks ago I began to be in great distress. It seemed to me that if I passed the equator in that state the great gulf would be fixed which I could not pass. (Mr. Bronson had just before preached from the parable of the rich man and Lazarus.) Since then I have at times been in such distress of mind, that I hardly knew what I was about. One night I spent a whole watch (four hours) on my face, crying to God for mercy. My pillow was wet with tears. I have not cried before since 1 was a little boy; no, not even when I had parted with my mother, who I loved better than my life. I would beg for mercy, as long as I lived, and if I that village. died, I would die begging for mercy. One day 1 The St. Louis Insurance Company have agreed a go away. It really seemed as if he was right there. ure. A few days after, while reading my Bible, I came to this passage: 'Though your sins be as scarlet, they shall be as white as snow.' This suited my case exactly. I found relief from the burden of my sins; I am a happy man." I have related this simple story as nearly as pos-

sible in his own words; but I cannot convey any tible in two days after the cows began to feed on idea of the earnestness with which he spoke. Said them. he, "I cannot do anything without the help of the Saviour. I have found an altar, where I love to the Ruta Baga, in shape and size, and it is thought by go, and pour out my soul to God." He recom- many that it will keep better, and that it is heavie mended religion most earnestly to his shipmates. than the Mangel Wurtzel. Two and a half pounds Said he, "If they only felt the reality of these things as I do, they would not be ashamed to seek the salvation of their souls. I have dove many times under water to save those who were sink ing, and wouldn't I do anything to benefit my shipmates? Wouldn't I die if I could be the means of saving them?" This is certainly a most strik ing example of the omnipotence of divine truth when sealed home upon the heart by the Holy Spirit. He continues steadfast, and although he has met with much opposition and ridicule, from some of his shipmates, he remains firm. I think I never saw more evidence of a change from death unto life than in this case. He takes part in all our conference meetings, and seems to grow rapidly in grace. In our conference meeting this evening he arose and said, "My friends, I can find no words to tell you the happiness I all the time feel-my work goes easy. I think of God all the time; and the more I think of him the more love to, and He is ever with me. He helps me in all my doubts, and delivers me from all the snares of Satan. I seem to see God in every thing. can see his goodness during all my life; and I described unto sire your prayers that I may hold out faithful unto

Soon after Lewis (the sailor above mentioned) came out, we found that another, by the name of Whipple, was under deep concern. He has recited to me in astronomy during the voyage. He was when I became acquainted with him, very skeptical, and almost confirmed in infidelity. I had felt peculiar desires for the conversion of this interestng young man, and to pray most earnestly that his eyes might be opened to see his true condition. As he advanced in his sublime and interesting study, I tried to improve every opportunity to impress or his mind the power and wisdom of the Great Au thor of all, and thus to lead his mind " from na ture up to nature's God." He soon was apparently deeply impressed with the truth which he saw arise from the harmony of the universe, and its an atom in the universe. Soon he renounced entirely his infidel sentiments, and resolved to seek religion as the "one thing needful." In about a week from that time he was rejoicing in the Sayweek from that time he was rejoicing in the Saviour. He appears to be indeed a new creature, and we do hope his talents will now be consecrated to God, and that he will be very useful in the name of Christ. This will rejoice the heart of dear sister Whipple. He is, I believe, a nephew of the sister Whipple. He is, I believe, a nephew of the sister Whipple is the sister will be sold low, (as they belong to a solution to SAME.

The supercargo of the vessel, brother of Captain G____, a most interesting young man, after struggling some time between hope and despair, has of late come out boldly on the Lord's side, and enlate come out boldly on the Lord's side, and engages with his whole heart in Christian duties.

Thus you see my dear sister, that the Lord hath done great things for us, whereaf our hearts are

LF All the above articles made to order. If Dec. 27. gages with his whole heart in Christian duties. done great things for us, whereof our hearts are

Music.—While in Boston, several of the Indian Chiefs attended a rehearsal of the Handel and Haydn Society, and expressed themselves more pleased with Nov. 15. their vocal music than any thing they had yet witnessed. But what astonished and delighted them most was the great organ of the society. They thought it could contain nothing less than the Great Spirit; but when they were allowed to approach and see how it was played by the organist, their eyes glistened with admiration and pleasure, and their expressive countenances told plainer than words how much they were surprised and delighted.

TEMPERANCE ITEMS.

Condensed from the number for December, of the Journal of the American Temperance Union.

The Rhode Island State Temperance Society have petitioned Congress to repeal the law allowing seamen in our navy a daily ration in ardent spirits, and invite the co-operation of other State Temperance Societies, In their circular, they say:

Oct. 18.

In their circular, they say: "Alchol is a combustible fluid. The Temperance reform has held a match to that fluid, and set it on fire. The blaze of the side-board, the bar, the dramshop, and the distillery, thus lighted up, has illumined the minds of men, and redeemed conscience from the minds of men and redeemed conscie the minds of men, and redeemed conscience from Egyptian darkness. The world now cannot shun the light, which reproves their evil deeds or exposes their errors."

* * * * "Next to foreign ministers, our ships, or their officers and crews, are the most important representatives of the nation, through the world. How important that they should be endued with the righteousness, of that Temperance which expenditure is a secondary of the nation."

months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.

4. All Communications designed for publication, should be addressed to the Editor, post paid.

5. Letters on business should be addressed to the Agent, and be post paid, unless containing \$10.00, or five subscribers.

6. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers. alteth a nation."

when our vessel was dashed upon the rocks, and Hampshire, Vermont, Massachusetts, Connecticut, likely every moment to go down in forty fathoms New Jersey, Pennsylvania, Maryland, District of Col

In New York State, Mr. Taylor, having visited ev-I told them to do as well as they could. Oh! had ery county, reports a most rapid progress of the total I gone to the bottom then, what a place I should abstinence principle; a reduction of cider full sevenhave fetched up in! (a seamen's phrase, meaning eights, the farmers having discovered that apples are more valuable as food for stock, than to make cider: when I was on board a vessel reported to be lost, and an increasing condemnation of the disposal of all on board perished; God preserved me. Seve-barley to brewers. In fifteen counties, every clergyman, of all denominations, has signed the total abstinence pledge, and in the remaining counties, full eight-tenths. Mr. Chipman is making inquiries in some counties, to ascertain the statistics of male deaths from intemperance. He will furnish an astounding document.

In New Jersey, Chief Justice Hornblower recently stated in a charge to the grand jury, that of the six capital cases which he had tried since his appointment, five had their origin in drunkenness.

In the village of Middlebury, Va., in the year 1831 I have parted from her many times when she has there was sold 7540 gallons of ardent spirits, for cried over me, but I did not shed a tear. While \$6933 21; in 1836 only 1197 gallons at a cost of I was so distressed, I came to the resolution that \$1446-a cheering result of the temperance effort in

went between decks to pray. It seemed to me as allow five per cent. deduction on insurance of if Satan had hold of my arm, pulling me back, and steamboats which allow of no ardent spirits to be telling me not to go. I spoke out, I am not afraid, drank by the captain and crew :- an important mes-

SUGAR BEET FOR CATTLE .-- An old farmer recommends a more general use of the French Sugar Beet for cattle, as it improves the quality of the milk. Their use as food for his cows produced a great improvement in the quality of the milk, which was percep-

This root, the pure white, a good deal resembles are sufficient to seed an acre. - Yankee Farmer.

NEWBURY SEMINARY.

NEWBURY SEMINARY.

THE Spring Term of this School will commence on Wednesday, the 7th day of March next
Price of board at the Boarding House, is \$150 per week, including room, washing, and fuel.
Price of Tuition, for common English Studies, \$3.
For higher branches and Languages, \$4.
For Ornamental branches and Book-Keeping, \$5.
For Music on the Piano Forte, \$8 extra—per quarter of it weeks.

Secretary of Board of Trusten.

Newhury, Vt., Jan. 20, 1838.

NO ARDENTS.

SAMUEL D. CHAMPNEY would respectfully inform his friends and the public, that he still continues his business at the old stand, at the corner of Tremont and Effor streets, where he continues to keep a general assortane in Gwest India Goods and Groceries (with the exception of ardent spirits). Goods sent to any part of the city tree of expense, [] The smallest favors gratefully acknowledged.

Jan. 17.

BOOKS.

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington

nn 50 cents to \$9. Robinson's Calmet Robinson's Calmet, Josephus' Works—Rollins' Aucient History,

Josephus' Works.—Rollins' Ancient History,
Encyclopedia Americana, 13 vols.
Benson's Sermons and Plans,
McCullock's Evidences of Christianity,
Lick's Works.—Butterworth's Concordance,
Sturm's Reflections.—Woods on Depravity,
All of which are warranted to be cheap at our retail prices
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Likevise, A great variety of other Religious and Historical

Works.

We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city.

D. S. KING,
Sept. 20.

Agent N. E. Conference.

THE FAMILY NURSE. OR Companion of the Frugal Housewife, by Mrs. Child, revised by a member of the Massachusetts Medical So-

"How shall I cure Dyspepsia?"
"Live upon sixpence a day, and earn it."

by no means intended to supersede the advice of a physician It is simply a household friend, which the unexperienced may ton street, (up stairs.)

ciety that have no further use for them.) on application to SAMITH, at the Courier office, No. 4 Congress square, or to Moses Mellen, 38 Union street.

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Of every description, executed with neatness, and on reasonable orms, at Zion's Herald Office, 19 Washington Street, viz. terms, at Zion's Herald Office, 19 Washington Street, viz.

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Manufacturers', &c. &c.;

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WANTED, an apprentice to the Joiner and Carpenler two will be preferred. Good reference will be required. Apply to the subscriber, at No. 1 Lancaster street, Boston, Jan. 8.

Buston, Jan. 8.

Orders from the Country promptly attended to.

SETH GOLDSMITH, Book-Binder, Franklin Avenue, (Ist Soor on the right from Court Street. Old books rebound,

TERMS OF THE HERALD.

We wish agents to be particular to write the names of sub-Efforts are making by the friends of Temperance to procure the repeal or modification of the License to making by the friends of Temperance to procure the repeal or modification of the License to missing the sent, in such a manner that there can be no misunderstanding or mistake.

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DAVID H. ELA.

FOR ZION'S HER IMPORTANT F BR. BROWN-The Lord is many joyous, and some great i parts of the Union. Some of the England States, where your pa culated as to be read by hundr of those who have lately been now rejoicing in their first lov no doubt, are beginning to in church shall I unite? With shall I identify myself?" Tal that many of them have alread tion from the proper authorit

tions, by giving them the rules u answering the same questions. 1. My first rule was to unite I had read its articles of faith prayer, and carefully compared

Calvinistic churches, as well as

I feel desirous of helping these

answer these interesting and

2. That I would not join tha ticles were such that I could hearty assent; or in other word my assent to articles I did not my friends and relations mi church, and be very desirous o they had. These rules I adopted very

enced religion, and had a chan-after their adoption, as the foll A Bantist brother came to me after my conversion, with who ing conversation, he commenci B .- Do you not feel it you and confess Christ, by joining a

C.-I do. B .- Will you not come and C .- I cannot, till I have read

B.—If you will promise to jo may read our articles of faith. C.-I cannot promise to do t your articles, for they may cont

do not believe. B.—Well, as you will not church till you have read our come to our meeting-house ne hear them read, as some are g experience, and be propounded

you come?

C .- Providence permitting, Accordingly I was present, relate their experience, which noon, and which agreed with find real religion. 1. They w

ward circumstance, or intern Holy Spirit and grace of God irresistibly awakened. 2. Th or less, resisted this influence. tained religion, they willingly gion-they ardently prayed, ar faith, they felt their burden r and love imparted to them for and they all declared that the was for all men, in as much as death for every man." Which e firmly than ever before, to bel perienced was genuine religion short address by their Elder, th which were so different from rience, that I came to this con the place, that if these articles ligion, and are consistent wit never experienced religion, an taken the meaning of the Bible all articles were like these, I another faith, or never join a soon came to the conclusion, th with the Baptists, though I had gion with them, although man the revival, had joined them, a

my friends and relatives belon for the following reasons:-1. Because they believe in ited atonement; i. e., Christ di for every man, as to make thei

2. Because they believe in election, from all eternity, of a family, and the eternal, uncond of the rest. 3. Because they believe that

converted, it is impossible for perish everlastingly. 4. Because they believe that

the only fit subjects for Christi 5. Because they believe imm valid mode of baptism. 6. Because they will let no

faith and order" commune with The last reason, as well as apply only to the Calvinistic, of

I hope if any who have late gion heartily believe the doctrin above reasons to be contrary will not come to the same concled me to live nearly a year be quire after a denomination w consonant with my belief. Not it my duty, most of the time, some church. The next article the Congregationalists, the res give in another number, if you place in your columns, or will good and right way.

Jan. 16, 1838.